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ALBERT D. MENUT. Ph. D.

The Semantics of Doublets
studied in
Old and Middle French



CARRANZA & COMPANY
New York, 1922

THE SEMANTICS OF DOUBLETS

studied in

OLD AND MIDDLE FRENCH

by

ALBERT DOUGLAS MENUT

Submitted in partial fulfillment of the requirements for the degree
of Doctor of Philosophy, in the Faculty of Philosophy,
Columbia University.

NEW YORK
1922

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**TO
MY PARENTS,
WHO HAVE MADE MY
STUDIES POSSIBLE.**

The following study has been accepted by the Department of Romance Languages and Literatures of Columbia University as an original and useful contribution to scholarship.

H. A. TODD.

August, 1922.

PREFACE

As an undergraduate at the University of Michigan, the author's interest in the subject of Semantics was aroused by the study of Bréal's Essai de sémantique and Wundt's Völkerpsychologie, which were read in a course in general linguistics given under the supervision of Professor Clarence L. Meader. Some time later, while in quest of a subject for a doctoral dissertation, the author received from Professor H. A. Todd, of Columbia University, the suggestion that he investigate the problem of the semantics of doublets in the Romance languages. Upon investigation, it was found that the semantics of French doublets had already been treated in a dissertation, Über die Bedeutungsentwicklung der Scheidewörter des französischen, by Ewald Thomsen, Kiel, 1890. The brevity of that work, however, and the notable advance which has been made in etymological studies in recent years seemed to warrant a further canvassing of the subject. The present volume is an attempt to present the case in the light of sound and recent methods of linguistic investigation.

At the outset it was intended to cover the semantics of Romance doublets in general; but it early became evident that the attempt to make a study of the entire field was too ambitious an undertaking and would involve too long a period of research. The study was accordingly

limited to French doublets, and even here it seemed best to restrict the investigation to words appearing textually in the period preceding 1530, and to concentrate attention upon those groups which upon actual experiment were found to be most interesting and instructive in their semantic development. The practical classification of doublets here presented (namely, according to the various sources — ecclesiastical, legal, etc. — from which they were introduced into the language) was arrived at independently by the present author. It was, in a sense, a gratifying corroboration of the author's method to discover later that a similar plan had been adopted by a German doctoral candidate, Hans Keck, whose dissertation on a kindred subject, Die lateinischen lehnwortlichen Substantiva (Konkrete) im neufranzösischen, Darmstadt, 1917, appeared some time before the inception of the present work, but owing to the vicissitudes of intercommunication during and immediately after the World War was not obtainable in this country until recently.

To reach a thoroughly satisfactory working definition of the term doublets proved to be a knotty problem, which was at last solved with only a relative degree of accuracy. Another investigator might have found it desirable to approach the subject from quite a different angle. The author's preference for the historical rather than the psychological approach to the solution of semantic problems will probably meet with little objection on the part of philologists, who, it would appear, are in the main agreed that it is better to await further development of the science

The Semantics of Doublets

of psychology before attempting to apply psychological methods to the study of semantics.

It is hoped that the introduction, as an appendix, of a fairly complete word-list of French doublets etymologically as nearly accurate as possible, will be of general usefulness to those interested in the subject.

Without the scholarly advice and unfailing interest of Professor H. A. Todd, of Columbia University, this work would doubtless long since have been consigned to the limbo of unrealized ambitions. For this sympathetic guidance the author wishes to express deep indebtedness. Professors J. L. Gerig and Federico de Onís have given valuable suggestions concerning the treatment of the subject, and have aided in many details of the bibliography. To Visiting Professor Anatole Chamard and to Professors Raymond Weeks and Dino Bigongiari the author owes grateful recognition for painstaking and fruitful criticism of the text. Professors R. H. Fife and A. J. Barnouw have kindly assisted with elucidation of the Germanic etymologies involved. The author's colleague, Mr. E. M. Bowman has kindly aided in the correcting of the proofs.

NEW YORK CITY,

August, 1922.

TABLE OF CONTENTS

| | Page |
|--|------|
| Abbreviations | 12 |
| INTRODUCTION | |
| I. — Historical | 13 |
| II. — Doublets Defined | 23 |
| PART I. | |
| THE OLD FRENCH PERIOD | |
| Chapter I. — Doublets of Ecclesiastical Origin | 33 |
| Chapter II. — Doublets of Law-Court Origin | 62 |
| Chapter III. — Doublets of Scientific Origin | 72 |
| PART II. | |
| THE MIDDLE FRENCH PERIOD | |
| Chapter IV. — Humanistic Influence | 85 |
| Chapter V. — Influence of the Rhétoriqueurs | 103 |
| Conclusion | 125 |
| APPENDIX I. | |
| Tentative list of authentic doublets | 131 |
| APPENDIX II. | |
| Tentative list of pseudo-doublets | 161 |
| Bibliography | 165 |
| Index to Words Studied in Detail | 171 |

ABBREVIATIONS

- A. Gl. It. *Archivio Glottologico Italiano.*
A. L. L. *Archiv für Lateinische Lexicographie.*
Brunot Ferdinand Brunot, *Histoire de la Langue française.*
G. Frédéric Godefroy, *Lexique de l'ancien français.*
H. D. T. Hatzfeld, Darmesteter and Thomas, *Dictionnaire général de la Langue française* (5th edition, 1920).
M-L. Wilhelm Meyer-Lübke, *Romanisches Etymologisches Wörterbuch.*
N. Nyrop, *Grammaire historique de la Langue française.*
R. *Romania.*
W. *Thesaurus Linguae Latinae*, E. Wölfflin editus.
Z. r. Ph. *Zeitschrift für romanische Philologie.*

THE SEMANTICS OF DOUBLETS STUDIED IN OLD AND MIDDLE FRENCH

INTRODUCTION

I. — HISTORICAL

The term 'doublet' is commonly employed to designate each of the members, in a given language, of a group of two or more words having the same etymological origin or etymon; e.g., *août*, *auguste*; *blâmer*, *blasphémer*.

The study of doublets, as thus understood, began in the seventeenth century. Their presence in French must, one would suppose, have been detected by Ménage (1613-1692)¹, an etymologist of surprising range and penetration for his time, as is evidenced by his *Origines de la langue française* (Paris, 1650). However, in his printed works, there is no reference to doublets. The word 'doublet' itself, as well as the idea connoted by it, appears for the first time, so far as known, in the unique and ingenious treatise of one Nicholas Catherinot, "avocat du roi et son conseiller au présidial de Bourges," published at Bourges in 1683 and bearing the title *Les Doublets de la langue française*. In this work the author claims to

¹ According to several critics it was Ménage who is satirized by Molière in the *Femmes Savantes*, where he appears as "Vadius" (Act III, sc. 3).

be the discoverer of "doublets," of which he has collected 468 examples, exhibiting in his attempted etymologies the very limited knowledge of philology common to his age. A few examples reproduced from the list of Catherinot will serve to illustrate some of the entertaining and surprising peculiarities of his point of view. Thus, according to Catherinot,

| | | |
|---------------|-------|---|
| Lat. BATTUERE | gives | <i>battre</i> and <i>tuer</i> |
| " CABALLICARE | " | <i>chevaucher</i> and <i>galoper</i> |
| " ORNARE | " | <i>orner</i> , <i>fournir</i> and <i>garnir</i> |
| " PETRA | " | <i>pierre</i> and <i>bière</i> |
| " VERRUCA | " | <i>verrue</i> and <i>roche</i> |

In commenting upon Catherinot's work, Brachet, in his *Dictionnaire des doublets*,² states that he has had occasion to reject 308 of his predecessor's examples. Of the 160 retained by Brachet, it has been found desirable for various reasons, in the present study, to discard in turn a considerable number.

Catherinot's characterization of doublets is worthy of being quoted here:

"J'appelle doublets les diverses traductions du même nom. . . Cette recherche servira pour entendre les origines, les différences et les énergies des mots, et à quelques autres usages; enfin c'est une curiosité."

In point of fact, his work has proved especially valuable in stimulating that same *curiosité* in others.³

² Auguste Brachet (1844-1898) *Dictionnaire des Doublets français*. Paris, 1868-71.

³ Catherinot seems to have been a prolific writer of opuscles on varied subjects, principally on questions of law and on history.

It may be said, in general, that the eighteenth century was satisfied to accept the philological data and opinions of its predecessor. With the exception of the brilliant article by Turgot in the *Encyclopédie* — a premonition of the future development of philological science — little advance was made by the grammarians and lexicographers of the *siècle de raison*, who for the most part were contented to remodel, or rather to reproduce, the dictionaries of the preceding century. Serious interest in the direction of lexicology and lexicography was destined to await the appearance, in the first half of the next century, of the epoch-marking studies of the brothers Grimm, Raynouard, Diez and Egger.

Beginning with a brief study of Latin doublets by Michel Bréal⁴ in 1867, the years following saw the publication of various works (in several languages) on the subject of doublets. In 1868, as noted, Brachet published his well-known *Dictionnaire des doublets* — the first important contribution to the study of the subject and the probable inspiration of subsequent studies.⁵ Of these later contributions, that of Carolina Michaëlis is most voluminous, providing a catalogue fairly complete for French, Spanish and Portuguese.⁶ In 1878, Canello⁷ published a list of Italian

The mention of his works occupies some seven pages in the Catalogue général de la Bibliothèque Nationale, vol. 24. The opuscle on doublets is there given as consisting of 12 pages in quarto, dated Sept. 15, 1683.

⁴ Michel Bréal, *Les doublets latins*, in *Mémoires de Linguistique*. Vol. i, p. 162-70. Paris, 1867.

⁵ Brachet's etymologies depend largely upon Diez' *Etymologisches Wörterbuch* and are usually satisfactory.

⁶ *Studien sur Romanischen Wortschöpfung*; Leipzig, 1876. In

doublets, and Behaghel⁸ a study of German doublets. All of these treatises concern themselves chiefly with the phonetic development of the forms; for the present day their most valuable feature is the lists which they contain. As for English doublets their compilation was first undertaken by Professor W. W. Skeat in his *Etymological Dictionary* (1888). Carefully considered additions to his list have been made by Professor E. W. Sheldon in Webster's *International Dictionary* (edition of 1895 and following editions) and by E. A. Allen, in the *Publications of the Modern Language Association*.⁹

The essential characteristic of doublets is that each member of the group possesses semantic individuality—that is, a connotation differing to some extent from that of its etymological congener. In fact, when no difference of meaning exists, it will be discovered that the group does not constitute a pair of doublets but merely exhibits orthographical variation.¹⁰ The purely external form of the words involved is less important than their meaning. In order to establish the existence of a relationship be-

this work, a copy of Brachet's list is incorporated with additional groups, much less accurate, by the author. The list of Portuguese doublets is a copy of the work of Coelho, first published in *Romania* ii, 281-90 (1873). The list of Spanish doublets is original and still remains the only work of its kind dealing with that language.

⁷ A. Gl. It., iii, 285-419. *Gli Allotropi Italiani*.

⁸ O. Behaghel; *Die Neuhochdeutschen Zwillingswörter*. Germania, xxiii.

⁹ *Pub. Modern Lang. Association*; xxiii, pp. 185 ff. (1908).

¹⁰ Paul, *Principien der Sprachgeschichte* ii, 210; calls groups like *beau, bel; mou, mol; etc.*, phonetic doublets of euphony.

tween the words investigated, it is necessary to determine their common etymology, and only through acquaintance with the phonetic development of the forms can this be accomplished. Semantics, then, as a science is very largely dependent upon the establishment of an accurate knowledge of the phonology of a given language. Thus only can we hope to discover the underlying laws governing the development of meanings in the language.

In reviewing Bréal's *Essai de Sémantique*,¹¹ Professor Antoine Thomas thus expresses himself upon this basic consideration:¹²

"Or, il faut le proclamer bien haut, un essai de sémantique n'est possible dans une langue que quand la phonétique historique de cette langue est connue à fond. La phonétique est la base indispensable de la sémantique, comme de la linguistique même, et toute spéculation qui ne se fondera pas sur elle ne sera qu'un aimable jeu d'esprit sans portée scientifique."

It was both natural and necessary that philologists should apply themselves first of all to the formulation of definite phonetic principles. Three generations of scholars have dedicated themselves to the perfecting of the science of etymology, and much yet remains to be accomplished.

William Dwight Whitney, writing in 1875 in his *Life and Growth of Language*, pointed out the lack of attention thus far given to the study of the science of significations. "No one has yet tried to classify the processes of significant change." His own work shows how keen was his

¹¹ Michel Bréal, *Essai de Sémantique*. Paris, 1897, 5th ed. 1921.

¹² *Essais de Philologie française*; p. 170. Paris, 1897.

interest in the subject. The attention of philologists was even more forcibly turned toward the study of semantics by the publication, in 1877, of Darmesteter's *Création actuelle des mots nouveaux dans la Langue française et les lois que la régissent*. In the well-known *Vie des Mots*, by the same author, the science was established upon a secure basis. Shortly after the publication of the latter work (1888) there appeared the only study hitherto devoted exclusively to the semantics of doublets: *Ueber die Bedeutungsentwicklung der Scheidewörter des Französischen*, inaugural dissertation by E. Thomsen (Kiel, 1890). This work, consisting of sixty pages, is of insufficient compass to admit of an adequate treatment of the subject. The conclusions arrived at are based upon generalizations which in no wise exhaust the varied and complex problems involved. Moreover, our etymological knowledge has been greatly enriched since the appearance of Thomsen's study. Thomsen was not provided with the solid historical background furnished by the *Dictionnaire général* nor the secure etymological basis furnished by Meyer-Lübke's *Romanisches Etymologisches Wörterbuch*; while to Bréal¹³ we owe the formulation of a method and the exposition of definite tendencies upon which to base more detailed analysis. Recent interest in the subject of semantics is shown to have been keen by the fact that in 1914 Collin found it possible to list

¹³ Since the publication of Bréal's *Essai de Sémantique*, the advance of the science of semantics has been rapid. It was at Bréal's suggestion that the older terms 'sematology' and 'semasiology' were definitely supplanted by the simpler 'semantics'.

over three hundred titles of books and articles dealing with the general subject.¹⁴

For the study of the development of meanings of words it is essential to trace the history and use of the words investigated from their beginnings in the early texts and follow their development through the centuries. Being limited to a study of written documents, we promptly become aware of the inadequacy of the recorded examples. Darmesteter discussed the situation as follows (*Dictionnaire général*, Intro., p. xviii):

“Ce travail serait moins ardu si l'on avait depuis l'origine du français des exemples de tous les mots avec leur emploi aux différentes époques de la langue; on retrouverait avec certitude, dans cette succession de textes, la marche suivie par la pensée; on pourrait noter le moment où a commencé telle ou telle transformation. Malheureusement, nous ne possédons qu'une très faible partie des documents écrits au moyen âge; l'absence de textes depuis les origines jusqu'au IX^{me} siècle, leur rareté du IX^{me} au XII^{me} siècle laissent une lacune considérable dans l'histoire de la formation de la langue... on est réduit au témoignage incomplet, irrégulier des écrits qui nous restent.”

In spite of the insufficiency of the records, there remains an abundance of material from which may be drawn approximate conclusions concerning the history of words. For the study of the semantics of the French language in particular we are provided with the lexical

¹⁴ Carl S. R. Collin, *Bibliographical Guide to Sematology*; Lund, 1914.

material of the *Dictionnaire général* and the more recent contributions in learned publications. The *Lexique de l'ancien français* of Godefroy, defective as it is in many details, is a veritable store-house of information almost untouched up to the present time by the students of semantics. Let us hope that Spanish and Italian will ere long be provided with similar resources for research.

Since 1900, Wundt¹⁵ and other eminent scholars have tried to discover the psychological processes governing the development of meanings; yet up to the present time, we are without any exhaustive and authoritative exposition of the problems involved.

To a large extent words change their meaning at the will of him who uses them, in disregard of any fixed rules that have been found to be applicable in order to establish methods or definite lines of development. The Greek and Roman grammarians, however, had early learned to analyze the various modes of semantic change; these they designated under the general term 'figures of speech': metaphor, metonymy, simile — in short, all the so-called figures of speech. Bréal pushed the analysis still further by describing the result of the use of the word in figurative meanings, — metonymy resulted in 'pejoration,' synecdoche resulted in 'amelioration,' etc. Then the psychologists endeavored to explain the mental processes involved in metaphor and the other figures; according to them, these could all be explained on the basis of associative processes. But psychology has not determined

¹⁵ Wilhelm Wundt, *Völkerpsychologie*; vol. i, p. 541 ff. Leipzig, edition of 1911.

the limits of probable extension of meaning; it has demonstrated rather that these limits are indeterminable and not to be restricted by scientific definition. So the problems of semantics as a science wait, like history, upon the formulation of those elusive laws which men feel must exist, but which seem to lie just beyond the apprehension of the human mind. Like history, semantics remains an analytical science. Provided we have sufficient documentation we may explain the development of the meanings of a given word just as the historian explains the development of a social or political institution, pointing out the various influences which have served to produce a given result. But since the possible variation of influences or causes is infinite, it is impossible to foresee the development which will take place for any given word. The complexity of the elements involved precludes the possibility of establishing exact formulae upon which to base predictions of further developments. Those who have most insisted upon the application of psychological principles to the study of semantics have been reduced to the presentation of a large body of purely historical material, interspersed with occasional intimations to the effect that the change of meaning was due to metaphor or pejoration or to some other of the possible modes of semantic change. The small amount of emphasis laid in actual practice by the advocates of psychological methods upon the psychological problems involved, is hardly sufficient to justify the contention that "*l'étude des significations est au fond et en dernière analyse une étude psychologique et logique.*"

(Cf. L. MacGregor, *Les Principes logiques de la Sémantique*. Grenoble, 1909, p. 103.)

Nevertheless, the value of the study of semantics is in no wise lessened by the restrictions within which lies the sphere of its useful application. In fact, the acknowledgement of the limitations of the science is one of the first steps necessary for the practical enlargement of our range of knowledge of the facts; and philologists were naturally first attracted to the positive branch of their science — namely, phonology — for which quite definite processes were discoverable. Since it was found to be more difficult to discover and classify the semantic processes, the study of them was for a long time unattempted.

Various reasons might be offered in explanation of this belated interest in semantics. First, the study of the latter could begin only when the knowledge of phonetics had been highly developed; second, the external form of the word, apart from its context, furnished the most natural and most obvious material for study; third, the spirit of the age favored experimental science as opposed to the more elusive problems of intuitional or historical science. Toward the end of the nineteenth century, the methods of philology were improved and the field of study expanded. As a result of the increased attention given to semantics, General Linguistics appeared in the curricula of universities where the study of philology had hitherto received scanty attention. The cultural reaction was both important and wide-spread. Teachers for whom phonetics had constituted the *sine qua non* of instruction in the small classes of philology, found in semantics a new and

invigorating source of interest for the basic science of phonology. Of late, scholars have begun seriously to occupy themselves with the problems of semantics, as is clearly demonstrated by the rôle allotted to the subject by recent grammarians and linguistic scholars generally. (Cf. A. Meillet, *Linguistique historique et linguistique générale*, *Rivista di Scienza*, iv, 360-375. Also id.; *Linguistique*, in *De la Méthode dans les Sciences*, Paris, 1919, 2^{me} série.) Professor Antoine Thomas was probably the first who pointed out that semantics forms a sort of metaphysical branch of philology, completing the concrete science of phonetics much after the fashion of the concept of the fourth dimension in mathematics. Philology is incomplete without it; of itself, semantics is impotent and ethereal.

II. — DOUBLET DEFINED

Repeating here the brief statement set up, for convenience, at the beginning of the present study, the term 'doublet' is commonly employed to designate each of the members, in a given language, of a group of two or more words having a common etymological origin, or etymon, in another language. The constituents of a group of derivatives have ordinarily been called doublets whether the group consists of two words or of more than two; the majority of doublet groups, indeed, consist of only two terms, as the name implies. There are, however, in English and the Romance languages a number of groups consisting of three, four, five or even six terms. To call

the members of these larger groups "doublets" is somewhat infelicitous. Philologists have long recognized this, and have endeavored to amend the terminology by offering various substitutes.¹⁶ None of these, however, has won general acceptance over the older expression, which has been the common designation since the seventeenth century.

What doublets really are may be succinctly indicated by the following illustrations, taken from the English language:¹⁷

| | |
|---|------------------------------------|
| from Lat. COHORTEM | <i>cohort and court</i> |
| " " FACTUM | <i>fact and feat</i> |
| " " CAPITALE | <i>cattle, chattel and capital</i> |
| " Anglo-Saxon UTTERA (comparative of UT) | <i>outer and utter</i> |
| " Lat. POTIONEM | <i>poison and potion</i> |

Of greater importance than the question of terminology is that of definition. On this score there has been considerable variety of opinion. What shall we regard as constituting doublets?

¹⁶ Among Romance scholars, Diez used at different times the terms *Dobletten*, *Scheidewörter*, *Zwillingswörter*, *Doppelwörter*, *Doppelformen*, *Bifurcationen*. Of these the term *Scheidewörter* has been most generally employed in Germany. Coelho used the phrase *formas divergentes*. Canello tried to introduce *allotropi*; Tobler, *polimorfie*; Egger, *dittologie* and *dérivations divergentes*. English, Spanish and Italian scholars have generally preferred the customary French form — *doublet*.

¹⁷ A large proportion of English doublets consist of one term borrowed from the French and one directly taken over from the classical Latin; e.g., court from French *cour* (O.F. *cort* or *curt*) and cohort from classical Latin COHORTEM.

In his list of doublets,¹⁸ Profesor Skeat included many groups of distantly related Indo-European cognates, such as *beef, cow; cell, hall; chief, head; core, heart; etc.*¹⁹ The definition on which he based his classification allowed of this broad interpretation:

"Doublets are words which, though apparently different in form, are nevertheless, from an etymological point of view, one and the same, or differ only in some unimportant suffix."

By the expression "unimportant suffix" one might interpret the definition to include as doublets the variant forms of any weak verb like *want, wants, wanted*, since they are merely different aspects of the same etymon, varying only in an unimportant suffix. Yet no one conceives doublets to be of this nature and Professor Skeat himself would promptly have repudiated such examples. Mr. E. A. Allen,²⁰ a recent investigator of English doublets, has substituted for Skeat's vague definition the following:

"English doublets are pairs of words in the English language derived by different courses from the same base, Romanic, Teutonic, Arabic, etc."

This excludes the groups of Skeat's list consisting of

¹⁸ *Concise Etymological Dictionary of the English Language*; Appendix. Oxford, 1888.

¹⁹ Beef < French *boeuf* < Latin *bos*; cow < A. S. *cú*; both derived from an hypothetical Indo-European form **gov*. Cell < Latin *cellum*; hall < Gothic *hallus*. Chief < through French from Latin *caput*; head < Gothic *haput*. Core from French *cor* (modern *cœur*) < Latin *cor*; heart from A.S. *heart*; both from I.E. root *KRD*. Cf. Latin *credo*.

²⁰ *English Doublets*; in *Pub. of Mod. Lang. Assoc.*, vol. xxxiv, pages 185-239. (1918).

far-fetched, distantly related members, such as *cow*, *beef*; *core*, *heart*, etc., but permits the admission of terms derived from different stems of one and the same verb, e.g., *spoil*, *spoliate*, etc. A strict interpretation of Mr. Allen's definition would hardly sanction the inclusion of these forms as constituting doublets. They are not, strictly speaking, from the same base unless such forms as *SPOLIARE* and *SPOLIATUS* are to be accounted identical. The term 'base' is not unanimously understood to have the meaning which seems to be here accorded to it. However, the objection to be made is less one of terminology than of practice. If the derivatives of different verb-forms are to be considered as doublets on the basis of a close relationship, where are we to draw the line? Will insistence upon allowing only those forms which are in the strictest sense derived from the same identical etymon be considered as unduly pedantic exactness?

The most conservative attitude with regard to the nature of doublets is that taken by Herman Paul, *Prinzipien der Sprachgeschichte*, page 210, vol. ii. (4th edition, 1909.)

"Such doublets as *cause-chose*, *penance-penitence*, *bescheiden-beschieden*, *savant-sachant* may be called pseudo-doublets producing as they do the effect of differentiation but serving really as labels to designate a foreign idea or object. True doublets are those cases in which two words whose meaning we know to have been identical, have come to be accepted in different meanings, as *attacher-attaquer*, *chaire-chaise*, *of-off*, *set up-upset*. The differentiation took place within the given language and should be care-

fully differentiated from those cases in which the differentiation was made outside the language in question."

According to this definition we are to consider as doublets only those groups in which both forms are of popular origin; the large class of words comprising one learned form and one or more popular forms are by this definition ruled out. Such a view is not in keeping with the general understanding of the nature of doublets.

Existing catalogues of French doublets are, in general, open to the same criticism as those of Skeat and Allen, — viz., they include groups which are, in the exact interpretation of the term, not doublets but simply closely related words. The nature of the French language has prevented the inclusion of groups consisting of members so remotely related as Skeat's; but groups derived from etyma that are not identical are fairly common in these lists. For example: Thomsen has listed as doublets a large number of homonyms differing only in gender, e.g., *un aide, une aide; un manche, une manche; un vapeur, une vapeur; un aigle, une aigle*, etc. Now *un manche* derives from MANICUM, while *une manche* derives from MANICAM. The ancient meanings of the Latin have been preserved in the French derivatives. *Un manche* cannot be considered as a doublet of *une manche* since the two terms are not derived, in the strict sense, from a common etymon. *Un vapeur — une vapeur* present a somewhat different aspect. Although the differentiation of gender has come about within the French period and though the two terms are not traceable like *un manche — une manche* to different etyma, their existence is due simply to the transference

of the gender of *bâteau*, in the expression *un bâteau à vapeur*, to the word *vapeur*. Moreover, there is no difference of phonetic development in the two terms — a distinction of form as well as a difference of meaning being one of the essential characteristics of doublets. To admit as doublets such forms as *un aide* — *une aide*, *un manche* — *une manche*, *un vapeur* — *une vapeur* would be to confuse “doublets” with “homonyms.” Such a confusion ought to be avoided by a clear and frank admission that doublets differ from homonyms in that the external forms of the terms in the doublet group are different.

Again, one sometimes finds classified as doublets such groups as *gargouse-gargouche* < GURGUTIA; *cerche, sarche, cherche*, variants of the commoner spelling *cerce* < CIRCEM. Orthographical variants such as these can hardly be considered as doublets or even as distinct and separate words; for they represent no distinct idea peculiar to each and their persistence in the language is only the persistence of varieties of spelling, or of regional differences of pronunciation. Should it ultimately happen, as is not infrequently the case, that these orthographical variants develop individual meanings differing ever so slightly one from the other, then it becomes permissible and indeed requisite to consider them as doublets.

Occasionally two words are mistakenly regarded as constituting a group, in which, however, one of the members is properly derived from the given etymon plus a prefix or suffix, e.g., *manche-manique*. The former term is from MANICAM, the latter not from MANICAM but from MANICULAM, through *manicle*. Or a change is notable

in the ending of the etymon, e.g., *catir-cacher*, the former from a posited etymon COACTIRE, the latter from a posited etymon COACTICARE. Such groups are sometimes erroneously regarded as doublets.

A far more serious problem concerning the nature of doublets presents itself in regard to the disposal to be made of groups comprising one direct derivative and one synthetic or reversionary form (*Rückbildung*)²¹ as, for example, *cherté-charité*; *dévoyer-dévier*; *enquêteur-inquisiteur*; etc. *Cherté* (by way of illustration) seems to have been formed, during the French period, from the adjective *cher* plus the suffix used to indicate abstract quality *-té*. In the same manner, *dévoyer* is probably a compound of *dé*, plus *voie*, plus the verbal ending *-er*; *enquêteur* is built on *enquête* plus the suffix of a *nomen actoris* in *-eur*. Not only is it difficult to determine accurately the words which are of this synthetic type, but it is customary on the part of certain scholars to consider such groups as doublets, provided the synthetic forms coincide with a hypothetical phonetic development of the etymon according to the laws operative within a given language; *dévoyer* represents the normal development of DEVIARE according to the rules of French phonology, but to consider it as a true derivative is to overlook an important historical fact in the development of the Romance languages, all of which have continued the natural process of linguistic growth, instead of remaining static in the possession of an un-

²¹ I am indebted to Prof. R. H. Fife of Columbia University for the suggestion of "synthetic" as an equivalent for the German expression.

augmented heritage of words bequeathed them by their Roman predecessors. Words of this reversionary type should not, in my opinion, be admitted as doublets.

Evidently, the problem of determining just which related forms are true doublets can be solved only upon the basis of a definite principle scrupulously followed. The principle has been tersely propounded by Darmesteter in the *Dictionnaire général* under the definition of the word 'doublet': "Mot qui a la même étymologie qu'un autre mot dans la même langue." For the purpose of establishing the accurate use of the *plural* of the term doublet, the above might be amended to read, in English: "Doublets are the individual members of a group of two or more words in the same language, differing in external form, in which all the words or 'doublets' are derived from a single common etymon." If we confine ourselves to the exact limitations of this definition, many terms appearing in existing lists of French doublets will of necessity be excluded: viz., different orthographical forms of one and the same word; homonyms; derivatives of diminutives or augmentatives as against *simplicia*, or derivatives from otherwise differing etyma; — particularly, all those numerous cases that hitherto for the most part have been considered as doublets in which one member of a group is derived from one inflectional form while the other is derived from another form. Finally "synthetic" forms must be omitted whenever the development of the word can be shown to depend historically upon this process of formation. After having

thus set our house in order, there will still remain over five hundred doublet groups in the French language.

Doublets may be classified naturally under three types viz., (1) those in which both or all members of the group are of learned origin;

(2) those in which all the terms show popular phonetic development;

(3) those groups in which one (or more) of the terms points to a popular development while the other term (or terms) is of learned origin.

The first class of doublets is very small in number and generally of minor interest as regards the semantic history of the members of the group: *paladin*, *palatin* < PALATINUS; *fantasque*, *fantastique* < PHANTASTICUS; *partiel* < PARTIALIS; *azimut*, *zénit* < AL-SEMDT; etc., will serve to illustrate the type of doublets comprised in class I. The second class is much more numerous and of greater semantic interest than the first. Examples are: *cingler* (to forge, to lash, to cut), *sangler* (to beat, to gird, to web), < CINGULARE; *copain*, *compain* < COMPANIO; *chaise*, *chaire* < CATHEDRAM. Class three constitutes the commonest type of doublet group. The number of learned or of popular words in the group varies, but in the majority of cases the group consists of one popular form and one learned form. For example: *heur*, *augure* < AUGURIUM; *verre*, *vitre* < VITRUM; *blâmer*, *blasphémer* < BLASPHEMARE; etc. Although this class of doublets does not, perhaps, present individual cases of so great semantic interest as class two, nevertheless it shows a greater variety of modes of

The Semantics of Doublets

semantic development, and of the three classes is the one that is most typical.

In this dissertation, no study of popular doublet groups (class 2) has been attempted; it was considered wiser to present a somewhat detailed study of the learned-popular type rather than to sacrifice fulness of treatment in order to include discussion of all three types.

PART I.

THE OLD FRENCH PERIOD

CHAPTER I. — DOUBLETS OF ECCLESIASTICAL ORIGIN

In French, learned doublets began to appear early in the texts that have come down to us. Quite naturally, the learned influence to which they are due was, above all others, the mediaeval Church, about which all learning revolved. The language of the Church was Latin; ecclesiastical Latin was the channel through which the French language, as well as Spanish and Italian, derived its first intellectual and literary impulse. Ecclesiastical Latin was composed of two widely different elements: first, the language of exegesis, of pure theology, of controversy and philosophy; and second, the language of the service — the Bible and the Articles of Faith. The numerous translations, from the fourth to the tenth century, of portions of the Vulgate into the Latin of Gaul were followed in the succeeding centuries by the appearance, in the nascent French, of poetic versions of the lives of various Saints and ultimately, in the twelfth century, by the translation of the Book of Kings and the Psalms into Anglo-Norman. (Cf. Trenel.) The oratory incidental to the Crusades brought with it the vernacular language of controversy and theology while the natural history of the time

occupied itself with descriptions of fabulous monsters as they are presented in the Scriptures. Thus the influence of the Bible upon the early language was enormous.²² At its height, it produced the numerous *Bibles en vers*, the mysteries and miracle plays, and the *farces moralisées* of the thirteenth, fourteenth, and fifteenth centuries. Sung by the troubadours, chanted or spoken in the mystery plays, and read by all who could read, the terminology of the Bible was more completely assimilated than any other learned terminology which has influenced the language.

Ecclesiastical influence was likewise, it is needless to say, an important factor in the early history of English, Spanish and Italian. As a significant illustration of the manner in which learned doublets have been developed in English, as well as in the Romance languages, let us trace in several of these tongues the history of ecclesiastical Latin BLASPHEMARE, which has given French *blâmer* and *blasphémer*, English *blame* and *blaspheme*, Spanish *blasmar*, *lastimar* and *blasfemar*, and in Italian the unduplicated form *biasimare*.

French *blâmer* appears early with the meaning which has persisted to the present time:

Par nule guise ne l'em puet om *blasmer*.

St. Alexis, 235, *Uebungsbuch*.

De nule chose certes nel sai *blasmer*.

Id., 342.

²² Cf. *L'ancien testament et la langue française*, by J. Trenel. Paris, 1904.

For a long period it served also in the meaning to which the form *blasphémer* was finally appropriated:

Il n'est femme,
Qui ne crie, tempeste ou *blasme*.

Farce moralisée, XVth century (in G).

In this latter quotation the popular form *blasmer* and not the learned *blasphémer* expresses the idea of speaking ill of the Deity. No differentiation of form, in order to distinguish the two possible connotations of *blasmer*, appears until the end of the thirteenth century, when the learned word is found serving to translate Latin BLASPHEMARE in texts of Biblical inspiration:

E le nun Deu *blasphemeit*...

E le nun Deu sunt *blasphemez*.

Z. r. Ph., vol. xxv, verses 710, 905.

And not until the second half of the sixteenth century does *blasphémer* occur except in translations more or less literal of the Vulgate BLASPHEMARE:

Lorsqu'enragé, vaincu de mes ennuis,
En *blasphémant*, ma dame je poursuis.

La Boétie, 447. (Paris, 1848.)

Its appearance in secular literature is rare until the eighteenth century.

In modern English the speaker or writer makes a clearly defined conceptual differentiation between *blame* and *blaspheme*. It is therefore disconcerting to the average reader to find in Chaucer a sentence like the following:

Thow *blamest* crist, and seist ful bitterly,
He mysdeparteth richesse temporal.

Man Lawes T., 7. (*Oxford Dict.*)

Hardly less disturbing is the use of *blaspheme* in the following:

Doralicia chafed much in her choller, *blaspheming*
bitterly both me and her sister.

Greene, *Arbasto*, Chapter 6. (*Oxford Dict.*)

Such passages illustrate the process of transformation that regularly results from the introduction into a language, under changing influences, of so-called "double" forms of expression. A period of unstable usage ensues for a longer or shorter period, during which the terms gradually take on distinctive and individual connotations, or, if under altered conditions the need for a differentiation of meanings comes no longer to exist, one of the doublets disappears from use in the language.

Ordinarily, the need for differentiation is felt primarily by scholars, prompted by a desire to make their language express the nicest distinctions of meaning. Sometimes, on the other hand, the introduction of new terms is a mere literary affectation, peculiar to a particular individual or to some special movement or period, as in the case of the *Rhétoriqueurs* in France of the fifteenth century. Such periods of neologizing are often followed by periods of reaction against a given tendency or practice, as when, in France, the *Pléiade* reacted against the latinizing proclivity of the *Rhétoriqueurs*, or the Romanticists against the neologizing of the *siècle de raison*. It is from this

scholarly influence upon the language that the greater part of the doublet groups are derived. Thus *blaspheme* is a learned doublet of the popular formation *blame*. In our ordinary conversation we employ almost exclusively the common, familiar words that we hear on all sides in our daily associations; these terms denote the objects with which we come in frequent contact, and the commoner activities of men; they are the linguistic stock in trade at once of the illiterate and the educated. The latter class are equipped in varying degree with a knowledge of a special vocabulary, composed of specialized terms very numerous in the highly developed languages of modern civilization. These terms are disseminated from scholarly sources — books, learned conversation, scientific discussions, lectures, etc. Since our speech reflects fairly accurately the environment in which we live, our knowledge of the learned portion of our language depends upon the vocation which we follow. If we happen to be devoted to the study of Latin, our speech will soon show traces of this influence in moments of tense thinking. It is easy to account for the tendency of scholars in an age when Latin was the prerequisite of all scholarship, to turn to this exalted idiom when seeking to express their serious and studied thoughts upon the problems which they tried to solve. Not infrequently they found that the current word used to express the special thought they wished to convey was lacking in the technical precision or conciseness necessary. Their solution of the difficulty was to restore to the language the semantically uncontaminated etymon of the popular word, giving it only the slight

phonetic alteration requisite to passing it off as a native form. The newly coined word was often slow in gaining recognition; not infrequently it failed of acceptance temporarily or ultimately, if its utility to the language was unable permanently to justify itself. Even if the new term survived, its use was likely to be for an indefinite period vacillating and uncertain. In the case of the example cited, *blame* is used in two different meanings because *blaspheme* was still unappropriated, in its learned form, from the Latin. After this latter form became assimilated, there was a tendency to employ it even in place of the popular form. Not until the eighteenth century did the present usage become fixed.

In Spanish, three derivatives of BLASPHEMARE appear: *blasmar*, *lastimar* and *blasfemar*. Of these, the first two correspond to French *blâmer* and *blasphémer* in meaning, and have similar histories. *Lastimar*,²³ the etymology of which is still doubtful, had come to mean, as found in the earliest texts, 'to hurt', 'injure' or 'grieve':

Conversación sazónada y alegre: pero sin *lastimar* a nadie.

Cienfuegos, *Vida de San Borj.*, 1, 3.

Me ha *lastimado*, señora, como al que más.

Dic. de la R. A., 1st edit.

The etymon of these various forms, Latin BLASPHEMARE, first appears in the writings of Tertullian (A. D.

²³ M.-L. posits a form *BLASTIMARE as etymon of *lastimar*; he suggests that the modification of BLASPHEMARE was due to analogy with ÆSTIMARE.

155-220), who probably found it in the tractates of the early Church fathers. These, in turn, derived their acquaintance with the term from the Septuagint, where the Hebrew HAMEKALÁÉL, 'the curse,' is rendered by the Greek βλασφημεν, a compound of βλαππο 'to harm,' and φημεν 'to speak.' In the *De Cultu Feminarum*, of Tertullian, Chapters 12 and 13, the Greek root is used as the basis of Latin substantival, verbal and adjectival forms:

Sed enim dicitur a quibusdam ne BLASPHEMETUR nomen in nobis si quid de pristino habitu et cultu detrahamus. Non auferamus ergo nobis et vitia pristina simus et moribus iisdem, si et superficie eadem: et tunc vere non BLASPHEMABUNT Nationes. Grandis BLASPHEMIA, si qua dicitur; ex quo facta est Christiana pauperius incedere. Timebit pauperior videri, ex quo locupletior facta est, et sordidior ex quo mundior. Secundum Gentilium an secundum Dei placitum incedere Christianos oportet? Optemus tantummodo ne iustae BLASPHEMATIONIS causa simus. Quanto autem BLASPHEMABILE est, si quae sacerdotes pudicitiae dicimini, impudicarum ritu procedatis cultae, aut expictae?

In Tertullian, BLASPHEMARE is used only in connection with the name of the Deity: in the Vulgate (A. D. 384) its use is extended to people and things: e.g., in relating the death of Goliath's son, slain by the hand of Jonathan, son of David's brother Shimea, the Vulgate reads:

Hic (the giant) BLASPHEMAVIT Israel.

1 Paralipomenon 20:7,

which in the King James version is translated: "But when he defied Israel." This defiance was in reality a reviling or verbal oburgation uttered against the Israelites. Thus

The Semantics of Doublets

there is a trace of the broadening of meaning of this word during the classical period. By the substitution of the idea of 'uttering hatred' for the closely associated and implied idea of 'indulging hatred' against someone or something, the conceptual development of 'blame' was initiated. This semantic change is reflected in all the Romance languages and in English, while the Spanish *lastimar* shows a development still farther than the rest; in it the emotional element is increased, but the process is still one of analogy and in keeping with the tendency of words to develop abstract and general meanings as a result of frequent and prolonged use.

From ecclesiastical Latin (using the expression in a very general sense) are derived the learned forms of the following doublets:

| | |
|-------------|---------------------------|
| ANTIPHONA | antienne antiphone |
| AUGURIUM | heur augure |
| AUREOLA | loriot auréole |
| BENEDICTUS | benoît benêt béni bénit |
| BULLA | boule bouille bulle bill |
| CANONICUS | chanoine canonique |
| CAPITULARE | chapitrer capituler |
| [CARITATEM] | cherté charité |
| CAUSA | chose cause |
| CRISTIANUS | crétin chrétien |
| CONTINENTIA | contenance continence |
| DIVINUS | devin divin |
| *EXALTIARE | exhausser exaucer exalter |
| FERIA | foire férie |

The Semantics of Doublets

| | |
|--------------|-------------------------------|
| FLORERE | fleurissant florissant |
| GAUDERE | jouir gaudir |
| GRAECA | grive grièche grèque grègue |
| GRAMMATICA | grimoire galamatias grammaire |
| HORA | or heure |
| HOSPITALE | hôtel hôpital |
| ILLUMINARE | enluminer illuminer |
| LAUS | los lods |
| LAZARUM | ladre Lazare |
| MANSIONEM | maison mansion |
| ORGANUM | orgue organe |
| PARABOLA | parole parabole |
| PARADISUM | parvis paradis |
| PIETATEM | pitié piéta piété |
| PSALTERIUM | psautier psalterion |
| REDEMPTIONEM | rançon redemption |
| SACRAMENTUM | serment sacrement |
| TEMPERARE | tremper tempérer |
| TORQUES | torche torque |
| TYMPANUM | timbre tympan |
| VICARIUM | voyer viguier vicaire |
| VIGILIA | veille vigile |
| VOCALIS | voyelle vocale ²⁴ |

From the above list the following examples are selected for discussion here: AUGURIUM, BENEDICTUM, BULLA,

²⁴ In the above list and the lists following, the etymon is given in the first column; the second column in general contains the popular derivatives and the third column the learned forms. A number of deviations from the norm occur, since doublet groups vary in number of members and in characteristics.

CARITATEM, CAUSA, CHRISTIANUS, DIVINUS, EXALTARE, HOSPITALE, LAUS, PARADISUM, TEMPERARE:

Heur—augure < AUGURIUM.

Old Fr. *eur*, *heur* was dissyllabic (*ëur*),²⁵ but later, like *ëu* from HABUTUM (mod. Fr. *eu*) *sëu* from SAPUTUM (mod. Fr. *su*) etc., *ëur* became monosyllabic. Similarity in form and meaning of Latin BONUM AUGURIUM (*bon-heur*) and BONAM HORAM (*à la*) *bonne heure*, is doubtless in part accountable for the introduction of the *h* in modern *heur* and *bonheur*. Semantically, *ëur* was formerly used to express the general idea of its etymon:

Del duc Melcis, s'il puet et *ëurs* li consent.

Roman d'Alexandre (in G.).

Frequent use with *bon* led to an elliptical occurrence of *ëur* without the adjective:

Amors, *ëurs* et talens
Me poroient bien valoir.

Ferris de Ferrières, *Chanson* (in G.).

This use of the unmodified word, in which the neutral idea became positive in meaning, is rare in the written language and occurs in the modern tongue only in the phrase: *heur et malheur*. In the seventeenth century it was still common:

... Qui l'eût dit?
Que notre *heur* fût si proche et sitôt se perdit?
Le Cid, iii, 4.

²⁵ This use of the diaeresis was introduced and consistently followed by A. Tobler in his editions of Old French.

Comblé d'*heur* et de jours. . .

Racine, *Poés. div.*, v, 99.

The second edition of the *Dictionnaire de l'Académie* (1718) admits *heur* (without *bon*) only in proverbs. (Cf. Brunot iv, 234, p. 6.) Several other words which have undergone a similar semantic change, e. g., *fortune*, *chance*, *réussir*, have maintained this use to the present time. (Cf. N. iv, 201.)

The learned form is found as early as the twelfth century:

Maldiz seit hui icist *augurs*,
Icist dons et icist *ëurs*.

Roman de Troie, 13735.

Orestes ot oï l'*augure*.

Ibid., 28191.

The semantic development of the learned word has been insignificant; it preserves in the modern language the connotation of its etymon. It may be used alone in a neutral sense, or modified by *bon*, *mauvais* or *malheureux*:

Oiseau de *mauvais augure*.

Mon cœur même en conçut un *malheureux augure*.

Racine, *Brit.* i, 1.

By metonymy, an unwelcome visitor, or even an inauspicious event of any kind may be called *un oiseau de mauvais augure*.

The Spanish doublets *abur* (*ahur*, *agur* are merely orthographical variants), *agüero* and *augurio* show semantic development similar to the French. *Abur* like Fr.

heur has acquired a meliorative sense, but is used only as a term of greeting or of farewell:

Abur, don Felipe, cómo se encuentra usted hoy?

Abur, amiga mía; hasta la vista.

The use of *abur* is gradually declining in the modern idiom and *abur* is rarely used in Latin-American speech.²⁸

The semi-popular form *agüero* is the semantic counterpart of AUGURIUM and is in all essentials the same as *augurio*, which is the slightly modified Latin form. The difference between the two is that subtle one of taste; *augurio* smacks of bookishness while *agüero* is so completely assimilated that it passes for colloquial Spanish.

Benoît — benêt — béni — bénit < BENEDICTUM.

Benoît, when applied to persons in the modern language, means 'affected' or 'priggish.' This development is probably due to the association of these qualities with a certain type of clerics of the olden time, noted for their mawkish mannerisms. An older use of the term contained none of this pejorative sense:

Virges, martires *beneïtes*,

R. de Moilliens, *Miserere*, cxciv, 6.

L'ève *beneoite*.

Gautier de Coinci, *Sal. Notre Dame* (G.).

²⁸ The use of this expression has for a long time been prevalent only in the larger centers of population. On account of this restriction and the unusual form of the word, it seems not unlikely that the term is exotic in origin,—probably from Provençal.

Caillou du *benoît* saint Etiënne.

Sarrazin, *Poés.* (H. D. T.)

The modern idiom employs the term almost wholly by metonymy: Un *benoît* personnage; mon *benoît* ami, Jaques.

Benêt, derived from the Norman *benecit*, assumed during the sixteenth century the meaning which still persists, namely, 'an easy mark,' 'a foolishly simple-minded person.' The syntactical change from adjective to noun is doubtless due to an ellipsis. The semantic development, distinctly pejorative, is stated by Darmesteter to be due to the popular interpretation of the Biblical phrase, BEATI PAUPERES SPIRITU. The "poor in spirit" were conceived to be the feeble-minded. The appellation persisted as a sort of popular irony or sarcasm:

Je trouve que tu es *benest*.

Marot, *Epigr.* 50.

Me prenez-vous ici pour un *benêt*?

Mol., *Femmes Savantes*, v, 2.

Béni is phonetically an analogical creation taking the place of the old past participle *benoît*, which latter persists as an adjective. *Béni* is used only as a participle or participial adjective:

Sa mémoire est *bénie*.

Béni was formerly used like *béni*; its *t* is due to analogy with that of *benoît* and *benêt*. In modern French *béni* is used only as adjective; as such it may connote a disparagement of the noun modified.

The Semantics of Doublets

Mais c'est *pain bénit*, certe, à des gens comme vous.
(It is well done, for such as you.)

Mol., *Ecole des Maris*, i, 2.

Eau bénite.

(Fair promise which one does not intend to keep.)

Boule — bulle — bouille — bill < BULLA.

Latin *bullā* signified a small ball-shaped pendant of metal worn by patrician children up to their seventeenth year. The fundamental meaning of the word seems to have been 'bubble.' French *boule* preserves the analogical connotation of the Latin term, being equivalent to the English *ball*. Later analogical developments of the word in French are, in part, as follows:

Jouer à la *boule vue* — to play cautiously.

Faire la *boule-de-neige* — to grow like a snow-ball
(N. iv, 568).

Perdre la *boule*, 'to lose one's head.'

Boule hystérique — the sensation of a lump which
seems present in the stomach in
cases of hysteria.

The learned form *bulle* preserves the Classical Latin meanings, e. g., 'small ball' and 'bubble.' The papal practice of attaching a small, round metal seal to the official pronouncements of the Vatican led to the development of a series of analogical meanings during the late Latin period. At the outset, only the seal was called BULLA. Later the document itself received this name and

at last all orders proceeding from Rome were given the general name *BULLA*.

In the French period *bulle* has taken on important analogical significations. *Bulle* is a nail with a large round head — such as those used in upholstery and as ornamentation for leather belts, etc. From the connotation 'bubble' is derived the use of *bulle* signifying the puffings of the skin due to blistering; an extension of this usage is seen in the application of the term to the same general phenomenon in painted surfaces, paper, etc.

The Italian diminutives of *BULLA* > *bullettino* and *biglietto* have been completely assimilated by the French forms *bulletin* and *billet*.

Bouille, referred by M.-L. 1385, and H. D. T. to Spanish *bolla*, which signifies a tax upon fencing arms or silk stuffs — or the tag used for marking these articles (Italian *bollo*) — is limited in French to the meaning 'tag' or 'price mark.' The term first appears in the *Encyclopédie* (1751).

Bill is borrowed from English *bill*, which is a doublet of English *bull* in *papal bull*. *Bill* preserves in French its distinctly foreign flavor, being used only in reference to English parliamentary bills; it is most frequently used in the phrase *donner un bill* (note the gender) *d'indemnité à quelqu'un*, 'to give sanction to one's acts.'

The Spanish doublets *bula* and *bill* correspond semantically to French *bulle* and *bill*, respectively. *Bola* is the general term for spherical shaped objects. It is used also in the sense of 'falsehood,' and in certain dialects means

a 'tumult' or a 'noisy crowd.' This latter idea is expressed in Castilian by *bulla*, verbal substantive from Latin BULLARE, whence French *bouler* 'to swell.'

Bolla, Cf. French *bouille* above.

Bollo, which seems to be derived from *bulla* (change of gender unexplained, as also Italian *bollo* = Sp. *bolla*) is the name of a Spanish bread, made light and puffy by the use of eggs and milk and generally moulded in round loaves. *Bollo* is the equivalent of English 'dent' — French *entaille* or *coche*. By extension of this latter meaning from effect to cause, *bollo* means a 'blow.'

Hacerse un *bollo* en la frente.

(Cf. Gröber, A. L. L., vi, 379.)

Examples of the Latin connotations of BULLA follow:

Fons affluens BULLIS ingentibus scaturibat.

Apuleius, *Metamor.*, 4, 6.

BULLA aurea, quo cultu reges soliti sunt esse Etruscorum.

Festus, *Ad Verrum Flaccum* (in W.).

Ipsam sub BULLA nostra apostolicis annotari litteris mandaremus.

Papyrus I Marini (A. D. 550; in W.).

Cherté — charité < CARITATEM.

In the Vulgate and in Classical Latin, CARITAS is used in the sense of 'love.' This meaning is expressed by French *cherté* in the earliest texts.

ne habeatis [inimicitiam] mais aiest *cherté* inter vos,
quia CARITAS operit multitudinem peccatorum.

Homélie sur le Prophète Jonas,
Uebungsbuch, col. 58 (IX. century).

Tant com j'o toi plus en *cherté*,
Tant m'ëus tu plus en vilté!

Brut (XII century). Le Roux de
Lincy, ed. of 1818-19.

The learned word was interchangeable with the folk-form
during the entire Old French period:²⁷

Lo sos regnaz non es devis;
En *caritat* toz es uniz.

St. Léger, 23 (X. century).

Perfectus fud in *carited*,
Fid aut il grand et veritet.

La pauvreté Rutebeuf, 6.

Biaus niés, vis-tu, por sainte *carité*?

Eucharist (Bartsch).

Puis le preia asez, que un petit mangast
Preist la *charité*, un petit se dinast.

Wace, *Rou*, 1744 (in G).

The modern *cherté* seems to be built upon the adjective
cher; the words *cherté* and *charité* are not true doublets
but appear so from their external form. Modern *cherté*
is a popular synthetic form; the semantic development
of these doublets is similar in every particular to that of
a true doublet group. Only by a knowledge of the phonetic

²⁷ Cf. H. Berger, *Die Lehnwörter in der französischen Sprache*,
page 12. Leipzig, 1899.

development can we distinguish such a pair from true doublets.

Charité has been given the Classical Latin meaning and to this has been added the sense of 'material assistance,' the equivalent of 'alms,' due to the use of the word in certain phrases where a sort of euphemism is indicated:

On nous demande la *charité*.

The word *aumône* is avoided by the substitution of a less exact but also less embarrassing term. By perpetual use, however, this euphemism has become quite as "objectionable" as the specific term. (Cf. N. iv, 314.)

Chose — cause < CAUSA.

Une chose. — The feminine form preserves the meaning of mediaeval Latin CAUSA.

Proinde mano mea et honorum firmata tibi exinde dedisse, ut post hunc diae de hac *causa* quietus et securus resediat.

J. Pirson, *Merowingische u. Karlo-wingische Formulare*, 4.

Un chose. — The masculine form became common in the first half of the seventeenth century. In several of Molière's plays is found the following phrase:

Un certain monsieur *chose*.

In his *Manière de Parler*, Renaud (1697) ridicules the use of the term in this vague and careless manner.

... *chose*, ceci, cela, qui sont les grands azyles de l'ignorance des Termes propres, ou les effets de la précipitation à parler.

(Quoted by Brunot, iv, 519.)

The expressions *quelque chose* (English 'somebody' or 'something') and *grand chose* date from this period also:

Pour être plus qu'un roi, tu te crois *quelque chose*.

Corn., *Cinna*, iii, 4.

Les alliés n'ont pas fait *grand chose* aujourd'hui.

Bulletin de la grande guerre.

In like manner *peu de chose*:

Pour mériter ce sort, je suis trop *peu de chose*.

Mol., *Mélic.*, i, 5.

Cause represents the Classical Latin CAUSA and is of distinctly ecclesiastical origin:

Enquist del plur la *cause*.

Book of Kings (in G.).

In the thirteenth century its use was extended to secular writings:

En tel lieu doiz t'amie fere

Ou aies *cause* de toi trete.

Clef d'amours, 201 (in G.).

En cause que used as an adverbial conjunction is found in Middle French:

Il y osa bien ung soir venir, a tout bien huit cens lanches, *en cause que* de prendre le cité.

Froiss. *Chron.* v, 346.

In Spanish the doublets *causa* and *cosa* present the same semantic development as the French *chose* and *cause*.

Crétin — chrétien < CHRISTIANUM.

“Le manque d'intelligence est quelquefois voilé sous des termes atténuants.” (N. iv, 397.)

Like *benêt*, the word *crétin* depends for its present acceptance upon the popular superstition in regard to idiots — ‘innocent people,’ as they are sometimes called by the use of a rhetorical figure of understatement (or *litotes*, as it is technically called). In certain districts of the French Alps, people affected with St. Vitus’ dance or dropsy were considered as having been particularly favored by Providence, receiving thereby the worthy name of *crétins*, the local phonetic development of the Latin CHRISTIANUS. By extension, this term was applied to all idiots and imbeciles, and with this connotation the word passed into the written language. From the French, the word has been borrowed into English, Spanish and Italian, forming in each of these a doublet with the commoner term meaning *Christian*. (Cf. A. Gl. It. iii, 16; also Z. r. Ph. xxii, 468.)

Chrétien, like *crétin*, was raised to substantival rank, and came to be used in the sense of ‘man,’ ‘human being.’

Et jamais je ne vis un plus hideux *chrétien*.

Mol., *Ecole des Femmes*, ii, 3.

This use of the word is at present obsolescent. (A parallel development exists in the case of the Russian *krestyanin*

which has come to mean a 'peasant' or 'country fellow;' while *khrestyanin*, a learned form from the Old Bulgarian, has been borrowed to indicate 'Christian.')

Devin — divin < DIVINUM.

Latin DIVINUS was used both as adjective and as noun.

animos hominum esse DIVINOS.

Cic., *De Amicitia*, 4, 13.

The French derivative *devin* is used only as noun, synonymous with *prophète*; the feminine form *devine* is no longer used, but has given way to *devineresse*.²⁸ *Devin* indicates a 'seer' who is considered to be gifted with preternatural powers; more especially those derived from demons and evil spirits than from good.

Si le *devin* est ignorant en l'art diabolique.

Pascal, *Prov.*, 8.

By analogy, the boa constrictor is called *le devin*, owing to the superstition with which it is regarded by certain Indian tribes.²⁹ The synonymous *devineur* and *divinateur* are generally associated with the good spirits.

Divin is used only as an adjective signifying the possession of qualities usually attributed to the Deity. By hyperbole, *divin* may be used to indicate any excessively good or beautiful person or thing.

L'auteur le plus *divin*.

Boileau, *Art. poét.*, I.

²⁸ Omitted from list in Nyrop ii, 425.

²⁹ Elliptical for *le serpent devin*. Cf. Larousse, *Grande Encyclopédie*, s.v.

Exhausser—exaucer—exalter < EXALTARE, *EXALTIARE.

The spellings *exhausser* and *exaucer* were used interchangeably up to the sixteenth century. Thereafter *exaucer* is employed to express the idea of fulfilling a wish or oath; while *exhausser* expresses the meaning 'to build higher,' 'to increase the height of.'

Latin *exaltare* is rare in the classical period. Utilized by Saint Jerome to translate the Hebrew *roum*, 'to raise,' 'elevate' or 'honor,' it appears frequently in the Vulgate. (Cf. Trenchard, 155.) The derivative form *EXALTIARE gave rise in French to the forms *exaucer* and *exhausser*. The learned *exalter* is found first recorded; it is used in the figurative sense common in the Vulgate.

Deus *lexaltat* cui ei servit.

St. Léger in *Uebungsbuch*, col. 80, 29.

A curt fust sempre lui servist
il *lexaltat* e lonorat.

Id., 44-45.

For several succeeding centuries the learned form does not occur; its place was taken by *exaucer*, used indifferently in literal and figurative meanings. During the seventeenth century, *exalter* reappears, being used to convey the same idea as the Latin EXALTARE:

... En quelque ode insipide

T'*exalter* aux dépens et de Mars et d'Alcide.

Boileau, *Epît.* 1.

Spanish *ensalzar* 'to celebrate,' 'to praise' and *exaltar* 'to exalt' correspond to French *exaucer* and *exalter*, respectively.

Hôtel — hôpital < HOSPITALEM.

Latin HOSPITALE signified 'a large room suitable for the reception of guests.' French *hôtel* signifies 'a house where one may find hospitality.' From the fact that the cripples and the feeble were provided with a permanent home under the supervision of various religious orders, we find in many French cities the establishments known under the name of *Hôtel-Dieu*. This designation persists even now, when the nature of the services offered has become medical rather than purely charitable. The learned form *hôpital* has supplanted *hôtel* in this primitive meaning, except in this survival, *Hôtel-Dieu*. This connotation of *hôpital*, however is not exclusively modern.

Juste Cantorbire unt leprus un *hospital*.

Garnier de Pont Ste. Maxence, *St. Thomas*
(in H. D. T.).

The related word *hospice* < HOSPITIUM is the equivalent of English 'asylum' or 'refuge.'

The extension of meaning by which the word *hôtel* came to include houses for the reception of travellers who paid for their lodging impaired its former connotation of charitable refuge for the poor or feeble. By analogy the sumptuous dwellings of high officials and persons of social prominence came to be called *hôtels* during the sixteenth century. This use is the equivalent of the English 'man-

NOTE: Spanish *hostal*, *hospital* and *hotel* are doublets derived from HOSPITALEM. Of these, *hostal* is obsolete, *hospital* is learned and *hotel* is a gallicism which has become universal among urban populations.

sion' or 'manor.' Under Louis XIV, *hôtel* was used instead of *palais* — meaning 'the king's house' or 'palace.' After the establishment of separate homes for the various governmental bureaus, the term was applied generally to these edifices — most commonly to the municipal building which is known as *l'Hôtel de Ville*. (Cf. *Wörter und Sache*, i, 178; and Streng, *Haus und Hof im Franz.*, Helsingfors, 1907.)

Los — lods < LAUS.

The weight of opinion concerning the etymology of *los* and *lods* favors the Latin nominative LAUS as the true etymon. The only important dissenter from this decision is Darmesteter, who supports the theory that the French words are both derived from the Latin plural LAUDES. Meyer-Lübke and Körting both accepted Tobler's view (*Sitzungsberichte der Berliner Akademien*, 851-'72, Berlin, 1896) that *los* is derived from the Latin singular nominative used as an ejaculation of acclaim, upon the public appearance of the emperors. This derivation is accepted by G. Paris (*Romania*, xxv, 623). The form *lods* is due to learned influence; the two spellings were used indifferently up to the sixteenth century. The form *laudes*, used only in the ecclesiastical sense, is a direct borrowing of the Latin plural as used during the Middle Ages to refer to the prayers chanted daily in the offices of the service. (Cf. Du Cange, *Gloss.*) According to this view, *laudes* is not a doublet of *los* and *lods*.

The Semantics of Doublets

Los occurs early in French literature:

Respunt Rollanz ja fereie que fols!
En dulce France en perdreie mun *los*!

Roland, 1053.

Here *los* has the meaning of 'reputation.' It was later used in the sense of 'approbation,' 'consent' or 'advice:'

Rois, prens conseil au *los* que je te dis.

Garin le Loherains (in G.).

Par le *loux* de Aalis ma femme.

Text in G. (XIII. century.)

A special meaning was attached to the phrase *a los*:

Il doit refaire la maison ceu qu'il en tient a bien et
a lous.

Cath. de Metz (in G.).

An extension of meaning with a legal flavor occurs in the following passage:

Par quoi nous appellasmes payer *los* et ventes la re-
cognoissance qui se faisoit par nous a notre seigneur
direct et foncier, par le gré et *los* duquel nous estions
impatronisez.

Pasquier, *Recherches*, ii, 46.

The above extract presents *los* used, in the first instance, as the equivalent of the archaic *lods*, meaning the authorization which must be obtained from the feudal lord by his vassals when one of these desired to sell property rights outside of the line of natural inheritance. This is merely an extension of the idea of approbation or advice,

in which sense the term is used in the second instance in the passage quoted. The legal connotation of the word was indicated by the restoration of the *d* of the Latin LAUDEM. This distinction has been preserved in the modern language. In addition to an unexplained change of gender, *lods* is considered as a plural substantive, while *los* has remained singular, but has also suffered a change of gender.

Los is a rare word in the modern language; it was considered obsolescent in the early seventeenth century (Brunot iii, pt. 1, 115), when its place was taken by *louange*. In the modern speech *los* is admissible only with the meaning 'approval.'

Parvis — paradis < PARADISUM.

Xenophon borrowed the word *παράδεισος* from the Persian. The authors of the Septuagint used this Greek term to translate the Hebrew cognate PARDESH meaning 'a flower garden.'

Thy plants are an *orchard* of pomegranates, with pleasant fruit.

Song of Songs, iv, 13.

The same word was used to translate Hebrew GAN EDEN meaning 'the Garden of Eden.' In the Latin of the early Church Fathers, PARADISUS was used in a sense parallel to the English 'Heaven' in its theological connotation. The Vulgate preserves the meanings of the Septuagint. Strangely enough, the earliest French texts contain ex-

amples of the expanded theological connotation as found in the tractates of the Church Fathers.

Ab me venras en *paradis*.

Passio Christi, Uebungsbuch, 1.300.

E lanema en est enz el *paradis* deu.

St. Alexis, Uebungsbuch, strophe 109.

Later texts show the infiltration of the Vulgate connotation.

Quant Deus ot fait Adam e mis en *paradis*.

Garnier de Pont-Ste. Maxence, v. 1, 291 (in G.).

En si grief servage se mist

Que de *paradis* se desmist.

Mir. Notre Dame, xxxiv, 2. (Trenel)³⁰

Paradis has preserved both these meanings in the modern language; by analogy the gallery of a theatre becomes *le paradis*. Other analogical developments are *paradis terrestre* and *chemin du paradis*.

Parvis translates one of the analogical meanings of the Italian *paradiso*, used in the later Middle Ages as the name of the portico before Saint Peter's. Passing into the Southern dialects in the eleventh or twelfth century the term appears in French at the beginning of the thirteenth with the spelling *parevis*.³¹

En cel *parevis* parmei cui hom vat a laglise.

Gregoire, *Dial.*, p. 212.

³⁰ I have not been able to verify this passage quoted by Trenel.

³¹ The development of the *v* is problematical. Cf. G. Paris, *Mélanges linguistiques*, p. 340, where analogy with *visus* is suggested; M-L. 6223 does not accept this.

In the modern language the meaning of *parvis* has been extended to include the open square before the church, the church itself and its interior, the vestibules, the naves and the body of the edifice (cf. H. D. T.):

De ses *parvis* sacrés, j'ai deux fois fait le tour.
Racine, *Athalie*, iii, 7.

Tremper — tempérer < TEMPERARE.

The troubadours of Provence used the verb *trempar* or *temprar* to indicate the act of striking the strings of the crude instruments with which they accompanied their singing. The *jongleurs* of the North borrowed the term from them, applying it to the act of tuning the instrument. Thus the basic idea expressed by Latin *temperare* 'to limit' was changed from 'moderate' to 'modulate' (of sound).

Cil qui la harpe ne sait *temprer*.
Pierre de Peckham (in G.).

La pucele a i dunc sa harpe ben *tempre*. (in G.).

The idea expressed by the English verb "temper" is exhibited by *tremper* in the seventeenth century:

Ceux qui n'ont l'esprit si fort, ni si *trempé*.
M. de Regnier, *Sat.* 15.

This primitive signification was, however, submerged by the analogical developments which had as their *point de départ* the fundamental idea of a change in the quality or consistency of a thing by mixing with something else. The expressions *tremper son vin*, 'to moderate the strength

of wine by the addition of water,' *tremper du pain dans du vin*, preserve much of the meaning of the etymon. The change of condition is always due to the application of a liquid — wine, water, blood, etc.

Dans leur sang odieux, j'ai pu *tremper* mes mains.
Racine, *Mithridate*, v, 5.

The peculiar locution *tremper la soupe*, 'to soak the soup,' represents an inversion of the idea that is intended to be expressed; it is not the soup that is soaked but the bread in the soup.

A further semantic change arose by the use of the verb intransitively:

Le linge *trempe* dans de l'eau savonnée.

From this meaning developed the use of *tremper* in the sense of 'to take part in:'

Les conspirations auxquelles même on n'a pas *trempé*.
Montesquieu, *Esprit des lois*, xii, 17.

Tremper in this latter connotation is now obsolete.

Tempérer originally represented specifically the ideas expressed by its etymon 'to moderate' or 'change.'

La douceur qui *tempérait* cette vivacité.
Fénelon, *Tel.*, I.

Il fait dire au prince des philosophes que le vin enivre, et à l'Orateur romain que l'eau le *tempère*.

La Bruyère; vol. ii, p. 105. (Grands écrivains).

In the modern language, *tempérer* is used almost wholly in the sense 'to moderate by gentle or kindly treatment.'

In Spanish, *templar* and *temperar* appear as doublets. *Templar* has maintained more of the classical Latin meaning than its French prototype *tremper*. It is used in the sense of 'to tune an instrument' but has not the meaning 'to soak.' Reflexively, various meanings have been added to this term in South American dialects. In Ecuador, *templarse* means 'to summon up one's courage;' in Chile, 'to fall in love;' in Honduras, 'to die.' *Temperar* is distinctly learned in form and meaning.

CHAPTER II. — DOUBLETS OF LAW-COURT ORIGIN

The Latin of the Church was, as we have seen, not the only source from which learned words were borrowed; in the law-courts Latin was the usual medium of speech and the only official medium for legal documents up to the second half of the thirteenth century. Thereafter scattered manuscripts were written in French well burdened with direct borrowings from the official language, which remained Latin until the famous decree of Francis I promulgated at Villers-Cotterets in 1539, whereby all acts of justice were ordered henceforth to appear in French. (Cf. Brunot, ii, 30.) But for a long period the Latin of the courts had made its presence felt in the vulgar tongue, and a large number of legal terms had been assimilated before the

NOTE: *Trahison* and *tradition*, derived by Brachet and Michaëlis from *TRADITIONEM*, have been shown by Professor Sheldon (*Harvard Studies and Notes in Philology and Literature*, vol. i, p. 188 ff.) to be derived from different etyma. *Trahison* is a synthetic form built upon *TRAHIR* < **TRADIRE* < **TRANSDICERE*; *tradition* < *TRADITIONEM*, *nomen conditionis* from *TRADERE*.

The Semantics of Doublets

famous decree mentioned above. The following learned doublets may be considered as having originated, to a greater or less degree, in the Latin of the law-courts.

| | |
|--------------|------------------------|
| ADVOCATUM | avoué avocat |
| ARTICULUM | orteil article |
| AUCTORIZARE | octroyer autoriser |
| AUGUSTUM | août auguste |
| COLLECTAM | cueillette collecte |
| COMPOSITOREM | composteur compositeur |
| DIRECTUM | droit direct |
| DIVISARE | deviser diviser |
| IMMOBILEM | immeuble immobile |
| INCLAVARE | enclouer enclaver |
| MAGISTRUM | maître magister |
| MINUTAM | menue minute |
| PROBABILEM | prouvable probable |
| PROCURATOREM | procureur procureur |
| PROVINCIALEM | provençal provincial |
| QUIETUM | coi quitte |
| REFUSARE | ruser refuser |
| REGALIS | royal réal régäl |
| SALARIVM | salière salaire |
| SIGNUM | seing signe |
| SINGULARIS | sanglier singulier |
| SUSPICIONEM | soupçon suspicion |

From the above list the following words have been selected for discussion: ARTICULUM, DIRECTUM, MINUTAM, QUIETUM, REFUSARE.

Orteil — article < ARTICULUM.

The commoner spelling of the modern *orteil* was *arteil* in the older language:

Puis print les doys et *artaulx* de son senestre pied et les tiroit.

Perceforest (in G.).

Sur les *artoz* des piés un trop pou s'apuoit.

Girart de Roussillon, 6375.

The change from *a* to *o* has been attributed by Ascoli (A. Gl. I., x, 270) to contamination with the Celtic *ORDAG*,³² meaning 'thumb' or 'great toe.' The Celtic word occurs in the Glosses of Cassel, *Uebungsbuch*, col. 39. The meaning of the word was extended in French to include all of the toes; it may still be used unmodified in the meaning of 'great toe.'

O tout cen doiz estre cortois
des chevels siques es *ortois*.

Clef d'amors, 296-'7 (in G.).

The Latin etymon *ARTICULUM* has as its primary signification 'a small member connecting various parts of the body,' a joint, knuckle, etc.

Hominis digiti *ARTICULOS* habent ternos, pollex binos.
Pliny, 11-43, 99 p. 244 (in W.).

Summus caudae *ARTICULUS*.

Id., 8-41, 63; p. 153 (in W.).

This is equivalent to the word 'articulation' in modern

³² Cf. Pedersen, *Vergleichende Grammatik der Keltischen Sprache*; Band i, p. 261.

English. Applied to the body of a discourse by analogy with the human body, ARTICULUS came to mean one of the subdivisions of the work:

ARTICULUS dicitur; cum singula verba intervallis distinguuntur caesa oratione, hoc modo: acrimonia voce, vultu adversarios perterruisti.

Cornificus, *Ad Herrenium*, 4, 19.

In Latin there was a generalization of meaning, whereby *articulus* came to signify 'thing,' 'stage' or 'point:'

Per eosdem (i. e. per easdem honorum partes) ARTICULOS et gradus producere.

Suet., *Claud.*, 4.

ARTICULUS was used in Latin in its present grammatical sense:

ARTICULI ab ARTICULO vocabulum sumserunt ita ut exerto ARTICULO aliquem aut aliquid demonstramus.

Publius Sergius, *Gram.*, iv, 548-9.

Article occurs in Old French in the meaning 'joint' or 'division:'

Or, les *articles* de ses doigts.

Guy de Tours (in G.).

Also meaning 'toe,'=*orteil*:

Les Egyptiens estans fort podagreux, ayans les *articles* et pieds fort enflez.

G. Bouchet, *Serees*, xxix (in G.).

The classical Latin meaning adopted by the Church in the phrase ARTICULUS FIDEI first appears in French in the *Trésor de la Cité des Dames* of Christine de Pisan:

Et il semble que toutes les paroles des philosophes soient *articles de foy*. (In G.)

Spanish *artejo* is the equivalent of French *orteil*; it refers more particularly to the joints, being synonymous with *nudillo*. *Artículo* corresponds to French *article*.

Droit — direct < DIRECTUM.

Latin DEXT(E)RUM developed into Old French *destre*, which form persisted in the Middle French period. Littré states that the confusion with *dreit* (modern *droit*) occurred during the fifteenth century; the confusion was due more to the semantic encroachment than to any phonetic assimilation on the part of either word. *Destre* is frequently recorded in the Old French texts:

La *destre* aurelia li excos.
Passio Christi, 44.

Sun *destre* guant en ad vers Deu tendut.
Chanson de Roland, 2373 (édition Bédier).

Donc a Jacob li vius se *destre* main levee.
Bible de Sapience, Bartsch, 194.

Like Latin DEXTER, the French *destre* was used elliptically as a substantive:

Il tira le coustel qui lui pendoit au *destre* et lui dist.
Mélusine (in G.).

NOTE: *Asséner* and *assigner* were long considered doublets of the Latin ASSIGNARE and this etymology is allowed by Darmesteter. M. L. (7932) derives *asséner* from the Germanic root SIN—modern SINN=‘mind’, ‘sense’, ‘intellect’—which accords far better with the semantic content of *asséner*. Cf. Z. r. Ph., vi, 112; and id., vii, 480; M.-L., *Einführung*, 32.

Latin DIRECTUS or DERECTUS was used in the Classical period in connotations comparable to the modern use of *droit* in the sense of 'right,' 'law,' etc.:

Si quis servo dederit libertatem et DIRECTO et per fidei commissum in potestate servi est, utrum velit ex DIRECTO an ex fidei commissio ad libertatem pervenire.

Julius Paulus, *Digest. librum*; 40; 4, 56.

Quid esset DIRECTUM (εὐθείς) in praeceptis tuis.

Vulgate, Sap. iv, 9.

Pes meus stetit in DIRECTO.

Id., Psalm xxvi, 12.

As an adjective meaning 'straight,' 'proper,' 'true,' etc.:

Vera illa et *derecta* ratio vivendi veri et justī ratione.

Caelius Rufus, 42.

Thus a word originally used *in media voce* — DIRECTUS referred originally to 'direction' — came to mean 'in a certain direction,' namely, 'the *right* direction.' This development was similar to that of CADENTIA and FORTUNA. Such a meaning is clear in the following:

Ecce verbum DIRECTUM habemus.

Gregory of Tours, (Bonnet, 280).

in which DIRECTUM is equivalent to French *juste* or *bon*. This connotation is preserved in French *droit* and Spanish *derecho*.

Droit appears in the earliest texts:

· Si cum per *dreit* son fradra salvar dist.

Serments de Strasbourg.

Qu'il l'ait a *dreit* en la curt celui ki l'avait rescus.
Lois de Guillaume (Bartsch, 18).

In the sense of property:

L'en appelle aucunes fois *droict* la chose de quoy la possession appartient a aucun, si comme Paris est le *droict* au roy de France; aucunes fois appelle l'on *droict* satisfaction de tort fait a aucun, si comme l'en dit: Cestuy a eu *droict* de celui qui le roa, quand il a esté pendu; aucunes fois appelle si comme l'en dict: Celui a fait *droit* qui loyaulment a jugé ou finé une querelle. L'on appelle *droict* les loix et les coustumes de Normandie pour ce que par eux est souvent le plet finé.

Anciens Coutumes de Norm. in G.).

Used as an adjective, supplanting *destre*:

Le bras *droit*, l'œil *droit*, tourner à *droite*.

In the sense of 'correctly:'

Je ne sçay pas clorre à *droit* une lettre.
Montaigne, *Ess.* (in G.)

Direct represents in modern French the early Classical Latin connotation 'straight.' Its use as a term of grammar occurred in the Latin period; in the following passage it is used to signify the nominative case as opposed to the oblique cases:

Uniuscuiusque urbis primum *DIRECTUM* casum examinare debemus.

Consentius Gallus, *Gram.*, v, 349,9.

Spanish *derecho* and *directo* have developed similarly with French *droit* and *direct*.

Consult D. Fryklund, *Les changements de signification des Expressions de Droite et de Gauche dans les Langues romanes*. Diss. Upsala, 1907; Gröber, *Grundriss*, 12, 470; Arch. L. L., ii, 103.

Menue — minute < MINUTAM.

Menue has received several analogical meanings during the French period, while preserving its essential connotation in respect to the size of an object: A la *menue* main, 'in detail;' Par le *menu*, 'in detail;' La gent *menue*, 'the common people.'

De marchandises delivrees a la *menue* main, les marchands seront receus en affermant par leur sermens selon leurs papiers.

Coutumes de Namur (text in G.).

Compte moi cy par les *menuz*
les moyens que tu as tenuz
Pour parvenir à ton affaire.

Cl. Farot, *Dial. des amoureux*.

Crient la gent *menude*.

St. Alexis, strophe 107. *Uebungsbuch*.

The Spanish phrase *a menudo*, meaning 'often,' seems to have had a very close counterpart in the Old French *menut*.³³

Chiedent i fuildres e *menut* e suvent.

Chanson de Roland, 1426.

The modern *menue*, 'bill of fare,' means literally the

³³ Cf. the Spanish learned form *minuto*.

minutiae, "minutes" of the meal. Cf. the Spanish learned form *minuto*.

The learned form *minute* represents the classical MINUTAM without any important analogical developments. These meanings are (1) minute of time or of arc; (2) minutes of a meeting; (3) rough contour map.

- (1) Les astrologiens divisent les cercles du ciel en degrés et les degrés en *minuz* et les *minuz* en secons.

Oresme, *Livre du ciel et du monde* (in G.).

- (2) X feuilles de *minutte* (text in G.).

Coi — *quite* < QUIETUM.

The difference in meaning between these two terms in the modern language developed in the Late Latin of the law courts. The popular form *coi* preserves the classical Latin sense of 'quiet,' 'peaceful' or 'tranquil.' *Quite* is, according to H. D. T., the phonetic development in French of the Late Latin form QUETUS,³⁴ meaning 'free from further obligation.' By extension, *quite* is applied to 'freedom from moral obligation.'

Quite li cleim, se il la voelt avoir.

Roland, 2748.

Monsieur le Prince n'en sera pas *quite* pour quarante mille écus.

Mme. de Sévigné, 158.

³⁴ The Spanish doublets *quedo* and *quieto* support this derivation.

Ta gloire est dégagée, et ton devoir est *quitte*.

Corneille, *Le Cid*, v, 6.

The expressions *quitte à* (at the risk of), and *quitte à* *quitte* (tit for tat) are developments of the seventeenth century.

The feminine form of *coi*, *coite*, is no longer used except in the expression *chambre coite*. *Coi* has yielded ground before the influence of *tranquille* and is now used only in informal parlance.

Ruser — refuser < REFUSARE.

Latin REFUSARE is built upon the supine of REFUNDERE, 'to repulse,' 'to cast away.' Old French *ruser* preserved the Latin signification.

Se comencierent a mesler,
Li un les autres a *ruser*.

Roman de Thebes, 7571-'2.

De premier assaut l'ost des Romains les fit *ruser* arrière.
Bersuire, *Tite Liv.*, f°. 50.

The term was used in a figurative sense at an early period.

Las! je me tieng pour deceu
Je voi bien que l'en m'a *rusé*.

Mir. de Notre Dame, vol. iii, p. 92.

From this use developed the phrase applied to the chase:

C'est un vieux lièvre qui *ruse*.

The extension of this meaning gave the common connotation of the word in the modern language:

Il a voulu *ruser* avec moi (he wanted to deceive me).

The Semantics of Doublets

Charles II, pendant tout son règne, *rusa* constamment avec l'opinion.

Mme. de Staël.

The use of the feminine past participle as a substantive dates from the seventeenth century:

Voyez vous la petite *rusée*!

Molière, *Malade imaginaire*, ii, 8.

Refuser restores the connotation of the Latin REFUSARE.

Qui dreite lei et dreit jugement *refusera*.

Lois de Guillaume, 41.

J'aurai peine, Seigneur, à lui *refuser* grâce.

Corneille, *Sertore*, i, 3.

CHAPTER III. — DOUBLET OF SCIENTIFIC ORIGIN

The contribution of the Middle Ages to science is conspicuously scanty; yet a modicum of learned words entering the language during that early period may be regarded as referable — somewhat hazily indeed — to the uncertain domain of mediaeval science. The learned forms of the following doublet groups are here undogmatically attributed to this category:

| | | |
|----------------|------------|-------------|
| [APOTHECARIUM] | boutiquier | apothicaire |
| AQUATICUS | aiguage | aquatique |
| ARCUM | arche | arc |
| ARTICULATUM | artillé | articulé |
| BERYLLUM | brille | béryl |
| BISSEXTUM | bissêtre | bissexté |
| COAGULARE | cailler | coaguler |

The Semantics of Doublets

| | |
|-----------------|-------------------------------|
| COMPUTARE | conter computer |
| DUCTILEM | douille ductile |
| ECHO | écho Echo |
| ELEPHANTUM | olifant éléphant |
| [FLUCTUATIONEM] | flottaison fluctuation |
| GRAMMATICAM | galimatias grammaire grimoire |
| PENSARE | peser penser |
| PIGMENTUM | piment pigment |
| POLYPUM | poulpe pieuvre polype |
| POTIONEM | poison potion |
| PUNCTIONEM | poinçon ponction |
| REPLICARE | replier, répliquer |
| ROSATUM | rosé rosat |
| SCINTILLARE | étinceler scintiller |
| SPECIEM | épice espèce |
| STAMEN | étain estame |
| VERTIBULAM | vervelle vertevelle |
| VITRUM | verre vitre |

The following are chosen for discussion:

Bissêtre — bissexté < BISSEXTUM.

The Julian calendar provided for the intercalation of an extra day, every fourth year, after the sixth of the Kalends of March (corresponding to the 24th of February). This extra day was called *BISSEXTUS*, later erroneously spelled *BISSEXTUS*. In some more or less mysterious manner this extra day came to be held in superstitious awe by the commonalty of people, and the popular derivative in French, *bissêtre*, represents the idea of 'unlucky or

unfortunate occurrence.' The Latin adjective thus becomes a French noun by the combined processes of ellipsis and metonymy. The modern language employs *bissêtre* to signify an inopportune or foolish and reprehensible act.

Il nous va faire encor quelque nouveau *bissêtre*.

Mol., *L'Etourdi*, v, 5.

Bissexte is rarely used in the recent speech. Its connotations are exactly like that of its etymon, except that it has accommodated itself to the Gregorian calendar — being the name given to the 29th of February instead of the 25th.

Boutiquier — apothicaire < [APOTHECARIUM].

The earliest form of the Latin derivative of Greek *ᾠροθήκα* appears in Cicero, who uses it in the sense of 'shop.' In Tertullian it is used in association with *GAZA*, 'cellar.'

De gazis et APOTHECIS deliciarum suarum.

Tertullian, *contra Marcion*, 4, 28.

The classical meaning is preserved in Spanish *bodega* 'wine-cellar;' the doublet *botica* shows the same generalization of meaning as French *boutique*. *Bodega* has also undergone an expansion of meaning, being applied to storage houses in general. At the same time, it maintains its original application to wine-cellars.

Al que va a la *bodega*, por vez se le cuenta, bebe o no bebe.

This is the picturesque Spanish proverb corresponding to the English "A man is known by the company he keeps."

The Latin *nomen actoris* APOTHECARIUS first appears in the *Digest* of Justinian (12, 57):

APOTHECARIOS. . . ceterosque institores aliarum mercium. French *boutiquier* is apparently a synthetic form built upon *boutique* and is thus not a true doublet of *apoticaire*, which is taken directly from the Latin. The expansion of meaning represented in modern French *boutique* was probably an accomplished fact by the time of Gregory of Tours, who uses ADPOTECIS in the sense of modern French *boutique* (*Hist. Francorum*, 7, 37).

The learned form *apoticaire* first appears in *Le Livre des Mestiers* (II, xvi, 4) of E. Boileau, compiled about the middle of the thirteenth century. The meaning of the word in the context is not entirely clear, but it is probably used in the sense of 'one who sells medicine.' We know that about this time a keen interest in medicine was manifested (the *Chirurgie* of Mondeville dates from at least as early as 1314. Cf. A. Bos, *La Chirurgie de Mondeville*, Paris, 1897). It was then quite natural for the vendors of mysterious medicaments with healing properties to make use of a Latin name; by analogy, they may well have chosen *apothicaire*, for their shops contained jugs and phials, just as did those of the wine merchants, and their *locales* were probably very similar in nature.³⁵

These early pharmacists not only sold medicines, they prescribed and administered them as well. With the development of medical science during the last century, a

³⁵ Cf. Paul LaCroix, *Sciences et lettres au moyen-âge*, page 172 ff. Paris, 1877.

sharp division of labor was effected between doctors and pharmacists. As a result of this, it has come to be considered unprofessional for pharmacists to prescribe or administer medicines. Those who do so are *apothicaires*. They are perhaps regarded with suspicion by the average individual, so the word has acquired a derogatory sense, due to unanticipated social and economic changes in the status of a profession which was originally much esteemed — which indeed had chosen its title, as is often the case in our own day, with due regard to the effect this would be supposed to have upon the public mind.

Sic transit gloria verbi!

Est-il possible que vous serez toujours embéguiné de vos *apothicaires* et médecins, et que vous vouliez être malade en dépit des gens et de la nature?

Mol., *Le Malade imaginaire*, iii, 3.

Conter — compter < COMPUTARE.

The differentiation in orthography of *conter* and *compter* did not become fixed until the seventeenth century. One would have expected the introduction into French of a learned form *computer* (cf. O. Fr. *comput*, and English *compute*); but apparently such a form does not occur.

Conter, Latin COMPUTARE, seems to have developed similarly to the modern German *erzählen* from *zählen* and to modern French *deviser*. In the earliest examples noted of its use, *conter* means 'to relate' or 'recount' the deeds or the sayings of the epic heroes.

Toz les gas li *contat*, quant que il en oït.
Voyage de Charlemagne, 628.

Bel et cortoisement li *conte*;
"Celi est roys et cestui conte".
La Clef d'Amors, 509-'10.

The cleric who translated the Cambridge Psalter (about A. D. 1100) was acquainted with the Classical Latin origin and meaning of the word:

Ki *cunted* le nombre des esteiles.
Psalms cxlvi, 4.

Froissart (or his scribes) restored in part the spelling of the etymon:

Et tout *compté*, il n'estoient que euls douse.
Froissart, *Chron.* iv, 329.

But the orthography is variable until the seventeenth century:

Si tu peut me *conter* les fleurs
Du printemps. . .
Ronsard, *Odes* II.

Flottaison — fluctuation < [FLUCTUATIONEM].

Flottaison is a substantive derived from the verb *flotter* and is not a true doublet of *fluctuation*. In the older language the term was used to signify the flooding of meadows during the period of high tides. This meaning had its origin in the Norman dialect, where the practice was in vogue and where the term still persists in its original force.

Et pourra clore et ouvrir les dictz ventailles pour ouvrir
a son dict moulin sauf en la saison de *flottaison* des
dictz pretz.

Cartulaire de l'église de Terouanne (1448; in G.).

In modern French the word is limited to a special connotation of marine origin. It means 'the water-line' of a boat or ship.

Ligne de *flottaison* d'un navire.

The learned form *fluctuation* is found as early as the first half of the twelfth century.

Li sire ne dunrat en permanebletet *fluctuation* a juste.
Psaut. d'Oxford, Livre 24.

A specialized meaning exists in surgical parlance, in which the term signifies "mobilité et déplacement alternatif du liquide renfermé dans une tumeur, quand on la presse."

These words are doublets only in their external form, not in their etymological history.

Grimoire — galimatias — grammaire < GRAMMATICAM.

Grimoire is a corruption of a dialectal form *gramoire* for *grammaire*; its gender has been changed by ellipsis — *un livre de grimoire* > *un grimoire*. Because grammars were written in Latin and were thus unintelligible to the unlettered, while the students were always seen studying them, *grimoire* came to signify any book containing cabalistic writings, more especially those attributed to the use of witches and alchemists. This pejorative development is still the connotation of *grimoire*.⁸⁶

⁸⁶ Compare the English doublets *grammar* and *glamour* where the opposite tendency is to be observed.

Galimatias is derived from GRAMMATICAM by Meyer-Lübke, through southern dialects influenced by the Basque *kalamatica*, which shows semantic differentiation from its Spanish etymon *gramática* in that it means 'a jabbering' or 'noisy conversation.'³⁷ This meaning is preserved in French, where *galimatias* is used as a masculine noun, or rarely as an adjective:

L'on n'entend que du *galimatias*.
Satire Ménippée, 1, 15.

Un langage le plus *galimatias*. . . qu'on se puisse figurer.
Sorel, *Françon*, 235.

Grammaire presents the same fundamental concepts as the Latin etymon; it applies to the rules of speech or to the book containing them.

Philippe de Thaun / en franceise raisun
ad estrait Bestiaire / un livre de *gramaire*.
Phil. de Thaun, *Bestiaire*, 1-4.

By extension, any book containing the rules of a science or art may be called a *grammaire*.

Epice — espèce < SPECIEM.

According to Wölfflin (A. L. L., xi, 540), the soundness of whose conclusions would need to be subjected to critical

³⁷ Is it not likely that the Basque form was derived from the popular Spanish derivative *galimatias*? This would be a normal phonetic development; historically, the Spanish form appears late in the text; cf. *Dicc. de Ferreros*, Madrid, 1787, also *Dicc. de la Real Academia*, ed. 1884 where *galimatias* first appears under the sanction of the Academy.

scrutiny, the development of meaning of *épice* has been traced to an early legal quarrel between the Romans and the Sabines as to the right of possession of wine made from grapes that were either stolen or illegally offered to the wine merchant for pressing; the Romans holding that the wine was no longer to be considered as grapes, but as a new SPECIES derived from raw material and therefore a technically different substance, which might be claimed by the merchant. As a result of this controversy, the term SPECIES came to be applied to wine. By extension, the other most important products of the soil which required preparation before being ready to eat — grain, and oil — received the same legal designation. Tradesmen began to employ the term *species* in referring to these staple articles of food, and the further extension of its use led to the general application of the word to all the foodstuffs that were sold by these merchants. A parallel development is indicated in the French expression, now quite obsolete, *épices des juges* — the confections offered to a judge by the winner of a law-suit:

Il me redemandait sans cesse ses *épices*;
Et j'ai tout bonnement couru dans les offices,
Chercher la boîte au poivre.

Racine, *Les Plaideurs*, ii, 7.

The first recorded appearance of the word in French is the following:

Coste, canele, peivre, altres bones *espices*.
Voyage de Charlemagne, 211.

Les quatre épices,³⁸ 'all-spice' and *pain d'épice* 'dark brown' are phrases of frequent occurrence.

Un visage de *pain d'épice*.

J.-J. Rousseau, *Confessions*, 3.

The learned form *espèce* is first recorded in the *Roman de la Rose* (6969, Langlois):

Por l'*espece* avoir toujours vive.

It presents the same concepts as the Classical Latin SPECIES. In the modern language it has suffered a deterioration which has given it a bad flavor, having come to be used like the English 'sort of' or 'kind of,' with a distinctly depreciatory tone. (Cf. Nyrop, iv, 188.)

Elle est une *espèce* de drôle (she's a strange creature).

SPECIES is the etymon of two Spanish terms *especia* and *especie*. Of these, the former has been transformed into a first declension form according to the general fate of fifth declension nouns. The meaning of this folk form in Spanish corresponds exactly with that of the French popular form. *Especie* shows a tendency to expand semantically just as *espèce* has done.

Verre — vitre < VITRUM.

Glass was used by the Egyptians and the Greeks for the making of beads and other ornaments. Its manu-

³⁸ The 'four spices' were originally clove, nutmeg, pepper and cinnamon or ginger. Additional spices added by the modern culinary artist have not caused the term to be altered.

facture was well understood by the Romans, who also used it to a very limited extent, for windows. In France, the manufacture of glass began during the Roman period and as early as the sixth century privileges were obtained by certain nobles which entitled them to exclusive rights similar to those conferred by modern letters patent. In the eleventh century, Venetian workmen introduced Italian stained glass windows into French cathedrals; French glaziers were employed to make the beautiful windows of the choir of Canterbury cathedral. The general use of window glass did not begin, however, until the middle of the fifteenth century. Glass drinking cups were common in Roman times and in the first example of the term in French the word is used with this meaning:

Et se fust il misme ens el fons avaler
en un vaissel de *voirre* ce ne puet hon fausser
qu'il fist faire a sa guise fort et reont et cler
et enclorre de fer qu'il ne pëust casser.

Roman d'Alexandre, 5041 (ed. Weismann).

The learned doublet first appears in the *Roman de la Rose*, 19680:

Plus clere que cristal ne *vitre*.

In the modern language *verre* persists as the general term for 'glass,' while *vitre* is used only for 'window-pane.'

The derivatives *voirine*, *verrine*, and *vitrine* as well as *verrier* and *vitrier* are doublets. *Voirine* is obsolescent; *verrine* is a plate of glass placed as a protection before a reliquary or over a jewel-case; *vitrine* is plate-glass.

The Semantics of Doublets

Verrier is one who makes painted or stained windows; also a rack for drying drinking glasses; *vitrier* is the common glazier. The term is applied familiarly to soldiers in infantry batallions.

NOTE: *Truie* and *Troie* cannot be allowed as doublets; *truie* is from TROJA, while *Troie* is from TROJA.

PART II

THE MIDDLE FRENCH PERIOD

CHAPTER IV. — HUMANISTIC INFLUENCE

The language of the fourteenth and fifteenth centuries in France is commonly known as Middle French. Brunot has pointed out (vol. i, 403) that it was during these two centuries of almost continual war and pestilence that the transformation into the modern language took place, while the peculiar characteristics of the older language disappeared. For a brief period, during the reigns of John I and Charles V (1350-1380) the influence of the Italian pre-Renaissance was felt at Paris; a royal library was established under the charge of Bersuire, disciple of Petrarch and secretary to Jean le Bon; and the first translations of Aristotle into French were made by the erudite Nicholas d' Oresme (1377). As a result of this Humanistic influence, a large number of learned words appeared in the language; inevitably, many of them were doublets of popular words already in use. In fact, upon adding to the learned doublets introduced during this period the popular doublets first appearing in the manuscripts of these two centuries, it has been found that such a list comprises more than half of the doublets in the language. Toward the end of the fifteenth century, the

The Semantics of Doublets

wars with Italy served to acquaint Frenchmen with the learning of their southern neighbors and resulted in the assimilation of many Italianisms, some of which naturally were doublets. The most important period of Italian influence, however, did not come until the reign of Francis I (1515-47). Later the arrival of Catherine de Medici at the French court, with her entourage of gallant courtiers, so deeply permeated French society with their manners and their speech as to alarm the erudite Henri Estienne, himself so violently opposed to the Italianizing of his mother tongue.

Among individual writers who contributed to the language the largest number of learned doublets during the period, the two Humanists, Bersuire and Oresme, stand forth with almost equal prominence. Learned in classical Latin beyond any of their predecessors who had deigned to write in French, it was quite natural that these two scholars should enrich the vocabulary of the vulgar tongue by borrowing from the "nobler" parent speech.

The following learned doublets are found in Bersuire's *Romans de Titus Livius*, written about 1362:

| | | |
|------------|---------|-------------------------|
| AGRARIUM | agrier | agraire |
| CAPITALE | chatel | cheptel capital capital |
| COHORTEM | cour | cohorte |
| COLONIA | cologne | colonie |
| CONSTANTEM | coûtant | constant |
| CUMULARE | combler | cumuler |
| FABRICA | forge | fabrique |
| FACTIONEM | façon | faction |

The Semantics of Doublets

| | |
|--------------|-----------------------|
| IMPRIMERE | empreindre imprimer |
| INTERPAUSARE | entreposer interposer |
| NATIVUM | naïf natif |
| PRAEBENDA | provende prébende |
| RETORQUERE | retordre retorquer |
| RUSTICUM | rustre rustique |

Let us look into the history of a few of the above, viz.,
CAPITALE, COHORTEM, FACTIONEM, NATIVUM, RUSTICUM:

Cheptel — capital < CAPITALE.

The Latin neuter form CAPITALE was used elliptically in the classical language to mean 'capital crime.'

Ut quaedam animalia intermisce CAPITALE sit.
Mela; i, 58.

In the Salic law (sixth century), the term is used in the sense of 'property,' 'cattle and sheep:'

Si quis messem vastaverit CAPITALE in locum restituat.
Salic Law, 9, 1.

Si quis puerum aut puellam de ministerium sic furaverit,
tot solidos in CAPITALEM restituat.

Id., 9, 3.

The Provençal derivative *capital* designated a servant of high rank, being approximately equivalent to the Old French *maire du palais*.³⁹ The Old French forms *catel* and *chatel* passed into English as 'cattle' and 'chattel.'

³⁹ Cf. modern Provençal *capitoul*, from CAPITULUM, meaning 'a municipal officer' particularly at Toulouse.

Dunc il rendra le *chatel*.

Lois de Guillaume, 4.

The modern French term *cheptel* owes its spelling to etymological restoration, the *p* not being pronounced. Semantically, the meaning has been narrowed to a legal application: the contract exchanged between the owner of cattle and the party who proposes to supply them with food and shelter for a stated length of time. There are three kinds of such contracts recognized by law: *cheptel simple*, in which the farmer undertakes to provide complete care and shelter; *cheptel à moitié*, in which either food or shelter is provided by each of the contracting parties; and *cheptel à fer*, by the terms of which the farmer engages to return at the end of the period cattle equal in value to those originally placed under his charge. By extension, the term is applied to the cattle which are the subject of such contracts.

The learned word *capital* shows an expanded meaning derived from changes in economic life. In the middle ages, wealth depended upon the possession of domestic animals, chiefly "cattle." The gradual increase in the use of money coupled with the growth of urban populations led to the establishment of new criteria for the measurement of wealth. This new kind of wealth received the designation *capital*.

In the modern language, *capital* signifies the money or marketable wealth which one possesses; as a technical

term of Economics, it means 'money considered as an instrument or means of production.'⁴⁰

Cour — cohorte < COHORTEM.

The Latin COHORS was a term of wide application. Besides the well-known connotation of a military division, COHORS was used to designate a cleared space prepared for the military exercises, the origin of this name being found in the rustic application of the term to the barn-yard — a cleared space. In Gaul, the term was used to designate the country *châteaux* about which grew up the small villages some of which preserve the term *court* in their modern designations — Agincourt, Magnicourt, etc. This meaning of *cour* persisted beyond the time of Charlemagne; by the time of Charles le Chauve, *cour* was used to mean 'the king's castle' — his residence and his entourage. It is in this latter meaning that the word is first recorded:

A sel mandat et cio li dist
A *curt* fust sempre lui servist.

St. Léger, 44.

Meillor vassal n'aveit en la *curt* nul.

Roland, 231.

The meaning 'law-court' first appears in the *Lois de Guillaume* (6):

Qu'il i ai a droit en la *curt*.

⁴⁰ Cf. Spanish *caudal* and *capital*. *Caudal* means property, wealth, also abundance, plenty; as an adjective (*rio caudal*) 'full', 'broad'.

At first, this use of *cour* applied literally to the king's court,⁴¹ but later the establishment of courts throughout the kingdom led to a generalization of the term:

A Bedeforde out un bachelor
Qui la gent firent en *curt* juger.

Text of thirteenth century in Greferena.

The legal designation of a higher court in England is still 'His Majesty's court.'

In Middle French *cour* was sometimes used to signify a part of the castle:

La basse *cour* fu prise et arse.

Froissart, *Chron.*, II, ii, 65.

In the modern language *basse-cour* means 'hen-yard.' The gender of *cour* meaning yard was originally masculine.

The orthography *cour* is explained by Darmesteter (H. D. T.) as being due to the influence of mediaeval Latin CURIA, used to translate French *curt* in the feudal sense.

Façon — faction < FACTIONEM.

Classical Latin FACTIO signified both 'kind' and 'manner.' The folk formation in French preserves these connotations, to which have been added several analogical meanings. In the earliest instances of its use *façon* means 'make' (workmanship) 'manner.'

⁴¹ Cf. the development of Spanish *corte* (doublet *cohorte*) where a special political development still bears a name that was once completely appropriate.

Vint piez encontrement aveit,
Trente pilers ot environ
A ars de molt bele *façon*.

Eneas, 7580.

Modern French employs the term in the same meaning:

En voyant des vers de sa *façon*.

Molière, *Misanthrope*, i, 2.

C'est un contrat en fort bonne *façon*.

Racine, *Plaideurs*, iii, 4.

In agriculture, *façon* means the 'dressing' or 'fertilizers' applied to the soil to increase productivity.

Un champ reçoit plusieurs *façons*.

In naval architecture, *façon* is used to designate the curves in the ship's keel, which are most important to the general appearance of the craft.

Figuratively, *façon* means the 'make-up,' 'external appearance' of any thing, as in the expression, *une façon de menuisier*, 'a sort of carpenter.' *Façon* is used frequently as a synonym of *manière* or *méthode* as 'way' 'fashion' are used in colloquial English:

La *façon* de donner vaut mieux que ce qu'on donne.

Corneille, *Menteur*, i, 1.

Tout alla de *façon*

Qu'il ne vit plus aucun poisson.

La Fontaine, *Fables*, vii, 4.

Je ne le connaissais pas en *façon* du monde (English "in any way, shape or *fashion*").

St. Simon, i, 9.

By further extension, *façon* means 'affectation in manners' 'ado:'

D'accepter sans *façons* l'époux qu'on vous destine.
Molière, *Sganarelle*, 1.

Pour moi, je n'en fais point de *façons*.
Id., *Misanthrope*, iv, 1.

The English word *fashion* has been used in French during the last century to mean 'the style of exclusive society;' more recently it has been employed to mean this society itself.⁴² It seems to be thoroughly assimilated in French and may be considered a doublet of *façon* and *faction*.

The learned form *faction* reproduces a rare connotation of the Classical Latin *FACTIONEM*, meaning 'a group of individuals bound together for political action subversive of the official program of state;' Bersuire uses the term in his translation of Livy, explaining its meaning for the elucidation of his readers, as follows:

Faccion n'est autre chose que aucune alliance privée, si comme est conspiracion ou conjuracion ou machinacion.

Oresme used the term as a synonym for *façon*:

Action et *faction* different en espece. Car *faction* est operation par laquelle on oeuvre en matière dehors, si comme doler ou forger.

In spite of this cautious distinction made by Oresme,

⁴² Cf. Bonaffé, E., *Dictionnaire Etym. et Historique des Anglicismes*. Paris, 1920.

later writers employed *faction* as a synonym for 'action,' particularly 'military action:'

En toute cette *faction* nous ne perdismes que quatre fantacins et un capitaine italien.

Du Villars, *Mémoires* (in G.).

At a still later date *faction* was used in the pejorative sense of 'bad action' or 'deceit:'

Il est dit que tout ce qui avoit esté fait par la Pucelle n'estoit que *factions* et tromperie pour séduire le peuple.

E. Pasquier (in G.).

Faction meaning 'military action' still occurs in the modern language, but very rarely. In the meaning of "guard duty" *faction* is of common occurrence: "Relever un soldat de sa *faction*."

As a persistence of the Latin connotation of 'act' or 'action,' *faction* is still used in legal terminology, meaning the 'act of testifying:' "*Faction* de testament."

Most often *faction* is employed in the modern tongue as Bersuire used it, meaning 'a group of persons united for some political action:'

Les *factions* gibeline et guelfe divisaient plus que jamais l'Italie.

Voltaire, *Mœurs*, 65.

Naïf — natif < NATIVUM.

Naïf and *natif* were used indifferently until the sixteenth century; occasionally thereafter:

D'un cœur *natif*.

L'outré d'amour (text in G.).

De son teint la *naïve* blancheur.

La Fontaine, *Clymène*.

Naïve for *native* persists in the technical phrase *pointe naïve*, a diamond which naturally bears a pyramidal shape. In the older language *naïf* is common in the sense of 'rough' or 'unpolished' where the modern idiom employs *brut*:

Quant Murgafiers lor sort d'une roiche *naïe*.

J. Bodel, *Saisnes*, clxxiii.

Distingua le *naïf* du plat et du buffon.

Boileau, *Art poétique*, 1.

Natif represents the Classical Latin *NATIVUM* in French.

Ou bon pays de Haynnau, dont je suis *natif*.

Froissart, *Chron.*, XI.

Il est *natif* de la dite paroisse.

Both *naïf* and *natif* (as, indeed, is true of most adjectives) are used as substantives: "Les *natifs* de Paris;" "Il est un *naïf*."

Rustre — rustique < *RUSTICUM*.

The popular doublet *rustre* has definitely assumed a pejorative sense in French which was only suggested in the Classical Latin *RUSTICUS*. The association of rude manners with country folk is not peculiarly a French development; Spanish *rústico* serves as the designation of a coarse or awkward fellow as well as to signify 'countrified' or *rustic*. The French *rustre* preserves the same meaning in the modern language that it exhibits in the

first recorded instance of its use in the fourteenth century:

Ung *rustre* eut envie sur lui.

Text in H. D. T.

Venerunt gallandi amorosi et RUSTICI, les *rustes* qui dixerunt.

Menot, *Sermon sur la Madeleine*.

Mon *rustre* de mari.

Molière, *Sganarelle*, 6.

The learned form *rustique* represents Latin RUSTICUS plus modern analogical extensions of meaning:

Ferrements *rustiques*.

Bersuire, *Titus Livius*.

Manières *rustiques*; sièges *rustiques*; plantes *rustiques* (hardy plants); ouvrage *rustique* (in architecture, 'rough stone work').

The following learned doublets appear for the first time in the translations of Aristotle made in 1377 by Nicholas Oresme.

| | |
|-------------------|------------------------|
| AL-SEMDT (Arabic) | azimut zénit |
| APTITUDINEM | attitude aptitude |
| CIRCULARE | cercler circuler |
| CITHARA | cistre guitare cithare |
| COMMUNICARE | communier communiquer |
| CONFIDENTIA | confiance confidence |
| COPULARE | coupler copuler |
| DELECTANTEM | dilettante délectant |
| EXHALATIONEM | exhalaison exhalation |

The Semantics of Doublets

| | |
|---------------|-------------------------|
| FRAGILIS | frêle fragile |
| INCLINATIONEM | inclinaison inclination |
| LEGALIS | loyal légal |
| MATUTINALEM | matinal matutinal |
| NUTRITIONEM | nourrisson nutrition |
| PARTIALIS | partiel partial |
| PERAGRINUS | pèlerin pérégrin |
| RECOLLIGERE | recueillir recolliger |

Follows a list of the passages in Oresme in which these doublets occur:

Le point du ciel qui est tout droit sus nostre teste est
appellé *cenith*.

L'en peust *circuler* ou aler tout entour.

Cithare ce est cythole; et lira, ce est harpe.

C'est forte chose de communer ou *communiquer*.

A la *confidence* de l'aide de nostre seigneur Jesu Christ.

A ceste doubte est *copulée* et prochaine une autre
doubte.

Soi *delecter* est propre as choses qui ont ame.

Les vapeurs ou *exhalacions* qui sont entre nous et le
solail.

Cette chose semble estre *fragile* et petite.

Inclination suivie par l'esprit humain.

Un homme est dit *légal* qui garde les loys.

Planetes sont *matutineles* et du vespre.

La *nutrition* ou digestion se fait mieux en dormant.

Volonté *parcial*.

Le *peregrin* qui voyageoit au saint temple.

Recolligier ou recueillir.

Of the above, the following are chosen for discussion:

Azimut — zénit < AL-SEMDT.

Both *azimut* and *zénit* are learned words. The latter, however, shows an extension of meaning not present in the Arabic etymon, which means 'the direction' or 'the way.' In the language of the Arabic astronomers the term AL-SEMDT meant a 'point' or 'direction' on the compass or on the horizon, and the arc extending from this point to another point directly over the head of the observer called in the Arabic 'samt al-ra's,' that is 'zenith.' In modern astronomy *azimuth* is the term used to designate the arc of the horizon between the plane of the meridian and a vertical circle drawn through the center of a given celestial body. 'Azimuth' appears earlier in English than in French:

From this *senyth*. . . ther come a maner kroke strikes like to the clawes of a coppe kervyng overthart the almikanteras. And this same strikes or divisions ben cleped *azymuthz*. Thise *Azimutz* serven to know the costes of the firmament.

Chaucer, *Astrolabe*, i, 19.

Cercles imparfaitz appelez par les Arabes *azimuthz*.
Jacquinot, *Astrolabe*, 15 (late
fifteenth century).

Zenith represents the point from which the vertical line is dropped to the horizon. Since this point is in astronomy a star above the observer, *zenith* comes to mean in general parlance 'the portion of the heavens directly above the

observer.' Like many other learned terms first appearing in Oresme, a long period elapsed before *zénit* reappeared in the written language.

Le point du ciel qui est tout droit sus noste teste est
appellé *cenith*.

Oresme, Translation of *De Coelo terraque*.

Et ont leur *zenich* en esquinocial.

Text of 1493 (in G.).

Communier — communiquer < COMMUNICARE.

Communier first appears in French in the sense of ecclesiastical Latin COMMUNICARE:

missae cantat fist mul ben
poblen lo rei *communiet*.

St. Léger, 83.

Not until the fourteenth century do we find it in the sense of Classical Latin COMMUNICARE:

Tant qu'il n'est riens qu'el ne luy *communie*
Touchant beauté pour croistre son roman.

Le Plaisant Boutehors d'oysiveté, (in G.).

The use of *communier* in this latter meaning was ephemeral; it was soon supplanted by the learned form *communiquer*, and henceforth *communier* is restricted to 'the taking of the sacrament.' This meaning is found in the Latin of the Church Fathers, Tertullian and Augustine, and in the Vulgate. For example:

Ut his verbis tota facie corpore Christi et sanguine
COMMUNICEMUS.

St. Augustine, *Sermon* 17, 5.

Communiquer continues in the modern language the Classical Latin connotation of COMMUNICARE, being synonymous with *transmettre* < TRANSMITTERE. Reflexively, the verb means to enter into communication with someone. An obsolescent figurative use of *communiquer*, common in the seventeenth century meant 'to take part in,' — a connotation closely allied to that of the popular form.

Le cœur *communiqué* à telle depravation.
Bouchet, *Sérées*, iii, 177.

An extension of this meaning is common in modern legal phraseology.

Le conseil pourra *communiquer* avec l'accusé après son interrogatoire.
Code d'instruction criminelle, art. 302.

By analogy, the common figurative use:

Les deux maisons *communiquent* par une galerie.

Spanish *comulgar* and *comunicar* have developed similarly to the French doublets just mentioned. The expression *comulgar con ruedas de molino* — 'to be a credulous person' — is old and interesting. *Comunicar* corresponds semantically to *communiquer*.

Loyal — légal < LEGALIS.

Loyal did service in the sense of Classical Latin LEGALIS until the adoption of the learned form *légal* caused the popular form to be supplanted in this sense. The system of chivalry led to the establishment of a new code of laws — laws of honor, love and probity — and he who con-

formed to these laws was called *loyal*. During the Old French period, *loyal* most frequently served in this connotation.

S'il fust *leials* ben resembblast barun.

Roland, 3764.

Pour donner exemple aux aultres d'estre *loiales* a leurs maris.

Froissart, *Chroniques*, ii, 339.

Secours et champion de dames et de pucelles, de veufves et d'orphelins en tous leurs *loyaux* besoins.

Perceforest, cxxii, 35.

In the sense of 'legitimate,' 'lawful:'

Et autre ki blasmé ait esté, se escundirad par serment numé, ceo est a saveir per xiiii humes *leals* par num. . .

Laws of William the Conqueror, 17.

Plaie loiale— phrase of feudal law meaning a 'wound inflicted by one vassal upon another of the width and depth of an inch,' as punishment for which the guilty one was to pay the lord 7 pounds, 8 sous.

Légal represents in the modern language the meaning of Classical Latin LEGALIS. *Loyal* is used only in the sense of 'true' and 'loyal' in the English sense.

Pèlerin — pérégrin < PERAGRINUM.

Latin PERAGRINARE, for PERAGRINARI, (PER plus AGER) was used in the late Latin period with the meaning 'to wander from place to place.' The adjective PERAGRINUS used as a substantive meant 'a wanderer,' more particularly

the type familiar in the middle ages bent upon paying a visit to some sacred shrine or the Holy City. French *pèlerin* represents this latter idea in the earliest cases of its use:

Si vint a Verone en Lombardie et herberja en la vile
et trova des *pelerins* assez et des gens qui s'en aloient
en l'ost.

Villehardouin, *Conquête de Constantinople*, 41.

Suz mun degret gist uns morz *pelerins*.
St. Alexis, Strophe 71.

As *pelerrins* fait oster tost
Son hiayme et sa coif abatre.
Gilles de Chin, 2142.

As an adjective *pèlerin* refers to foreign falcons which were used in the chase but which were not generally satisfactory, since they were acclimated with difficulty. In this sense both *pèlerin* and *pérégryn* occur:

Le faulcon que on dit *pelerin* qui est moult bon mais
il est tendre a la froidure.

Text in G.

En celle mer sont ysles ou font leur niz maintz oyseaulx
qui ne sont trouvez fors que en icelle yse, et nommeement
faulcons et *pellerins* et esmerillons.

Livre des Hystoires des Parties d'Orient, J. Hayton (text in G.).

Ce sont oiseaulx *pérégryns*.
Rabelais, iv, 352.

Pérégryn occurs in Oresme, according to Godefroy, in

the sense of traveler or stranger. This meaning is found in the sixteenth century, but is considered obsolete by Furetière in the seventeenth.

Je jette cris de lamentable voix
Voyant ainsi bergiers de toutes parts
Par faux pasteurs dechassez et espars,
Lesquels fuyans la peine a eux prochaine
Sont *peregrins* en région lointaine.

C. Marot, *Elégie* vi.

Pérégryn is common in the meaning 'strange' or 'foreign:'

Il est contraint en obeyssant mettre la main et la plume
a matiere si elegant ou *peregrine* que elle transcede la
summite de son intelligence.

La Nef de Santé (Text in G.).

En langage *pérégryn*.

Montaigne, *Essais*, I, iii, xiii, p. 330.

In the modern language *pérégryn* is used only in the feminine form as a substantive to indicate a famous pearl of the crown of Spain. This is probably due to ellipsis; *la pierre* or *perle pérégrine* > *la pérégrine*. In Middle French *pérégryn* was used to indicate a foreigner domiciled in Rome or in one of the countries under her dominion. — The expression *communion pérégrine*, meaning a sort of ecclesiastical punishment whereby a priest was deprived of the right to preach publicly in the church and was temporarily or permanently lowered in rank, is rarely used in modern French.

CHAPTER V. — INFLUENCE OF THE RHÉTORIQUEURS

Although the Rhétoriqueurs revelled in intellectual and formal poetry, there was not one among them — Crétin, Jean Marot, Meschinot, Molinet or Jean le Maire — capable, in spite of all their latinizing, of influencing profoundly the language. Most of the many neologisms which occur in their writings were never assimilated by the language, or else were temporarily forgotten and re-introduced as new terms at a much later date. (Cf. Brunot, i, 501.) The “urge” to create a vehicle that should be capable of conveying the delicate and the lofty ideas which were now in larger process of being re-discovered in the classics, led inevitably to an unrestricted borrowing from the nobler tongue. Oresme (Introduction to Aristotle’s *Ethics*) thus excuses himself for his latinizing:

Si comme entre innumerables exemples puet apparoir de ceste tres commune proposition: Homo est animal. Car homo signifie homme et femme, et nul mot de françoys ne signifie équivalent, et animal signifie toute chose qui a ame sensitive et sent quant l’en la touche, et il n’est nul mot en françoys qui ce signifie precisement. Et ainsi de plusieurs noms et verbes et mesme-ment de aucuns sincathegoremes, si comme pluseurs propositions et autres, qui tres souvent sont es livres dessus dis que l’on ne puet bien translater en françoys.

To make his translations intelligible to the reader, Oresme wisely added a table of *mots étranges* arranged alphabetically, with references to these explanations in the body of the text.

What the vulgar tongue most conspicuously lacked was that rich facility in synonyms which gave such a wealth of expression to the Classical languages. The translator of *Les quatre Livres des Rois* pointed out this poverty of vocabulary in the vulgar tongue in the following lines of his introduction. (Brunot, i, 517.)

Aucune fois, li latins ait plusours mos que en romans nous ne poions exprimer ne dire proprement, tant est imperfecte nostre laingue; si com on dit ou latin *erue, eripe, libera me*, pour lesquelz III mos en latin, nous disons un soul mot en romans, *delivre-moi*.

One of the most natural consequences of this need was the introduction of doublets, a procedure which resulted in making this the most prolific period in the contribution of doublet groups in the entire history of the language. A large proportion of these doublets of the Middle French period were "learned" in form. The following list includes the learned doublets contributed by writers of the fourteenth and fifteenth centuries other than Bersuire and Oresme:

| | |
|--------------|-----------------------|
| AESTUARIAUM | étier estuaire |
| AMYGDALAM | amande amygdale |
| ANATICULAM | nille anille |
| ANNATAM | année annate |
| APPREHENDERE | apprendre appréhender |
| ARMATURAM | armure armature |
| ASSOPIRE | assouvir assoupir |
| AVISTARDAM | bitarde outarde |

The Semantics of Doublets

| | |
|----------------------|-------------------------------|
| BASTITA | bâtie bastide |
| BASTONNATA | bâtonnée bastonnade (Spanish) |
| BOMBAGGINE (Italian) | basin bombasin |
| BREVEM | brief bref |
| BUCCAM | bouche bouque |
| CAVALLICATA | chevauchée cavalcade |
| CAMPUM | champ camp (Italian) |
| CAPANAM | cabine cabane |
| CAPARAZÓN (Spanish) | caparasse caparaçon |
| CAPPA | chape cape |
| CAPTIVUM | chétif captif |
| CARONIAM | charogne carogne |
| CARTULARIUM | Chartrier cartulaire |
| CAVARE | chevrer caver |
| CENTENARIUM | centenier centenaire |
| CHARTAM | charte carte |
| CHOLERAM | colère choléra |
| CINCTURARE | cintrer ceinturer |
| CINGULARE | sangler cingler |
| COCTIONEM | cuisson coction |
| COMPLETAS | complies complètes |
| CREDENTIAM | créance croyance crédence |
| CUCULLAM | coule cuculle cagoule |
| CUCURBITAM | gourde cucurbite courge |
| CURSARIUM | coursier corsaire |
| DACTYLE | datte dactyle |
| DECADENTIAM | déchéance décadence |
| DELIBERARE | délivrer délibérer |

The Semantics of Doublets

| | |
|------------------|--------------------------|
| DICTUM | dit dicton dictum |
| DUCATUM | duché ducat |
| EXAMEN | essaim examen |
| EXPLICATUM | éployé expliqué |
| EXQUADRA | équerre escadre escouade |
| EXSUCARE | essuyer essuquer |
| GAMBATA | jambée gambade |
| GRAVEM | grief grave |
| HEREDITARIUM | héritier héréditaire |
| HRING (Germanic) | rang harangue |
| IMPLICARE | employer impliquer |
| INCLUDERE | enclore inclure |
| INDURATUM | enduré induré |
| INFANTEM | enfant infant |
| INGENIARE | enseigner ingénieur |
| INQUISITOREM | enquêteur inquisiteur |
| INSIGNIA | enseigne insigne |
| LIBERATIONEM | livraison libération |
| LIGATURAM | liure ligature |
| MACULAM | maiele macule |
| MAGISTRALIAM | mistral magistral |
| MANDATUM | mandé mandat |
| MARKA (Germanic) | marche marque |
| MEDIANUM | moyen médian |
| METALLEAM | maille médaille |
| MONASTERIUM | moutier monastère |
| MUSCULUM | moule muscle musculé |

The Semantics of Doublets

| | |
|------------------|----------------------------|
| NATALEM | noël natal |
| NAVIGARE | nager naviguer |
| NYCK (Dutch) | niche nique |
| PALAM | pelle pale |
| PALISATA | palissée palissade |
| PALATINUM | paladin palatin |
| PALMAM | paume palme |
| PASSATA | passée passade |
| PAUSAM | pose pause |
| PENICILLUM | pinceau pénicille |
| PHALANCEM | planche phalange palanque |
| PHANTASTICUM | fantasque fantastique |
| PLACET | plaît placet |
| PODAGRUM | pouacre podagre |
| POKKO (Germanic) | poche poque |
| PRAEDICATOREM | prêcheur prédicateur |
| PRECARIA | prière précaire |
| PRESIDENTIAM | préséance présidence |
| PULSATIVUM | poussif pulsatif |
| QUAMQUAM | cancan quanquam |
| RASUM | rez ras |
| RATIONEM | raison ration |
| RECOLLECTA | récolte récollette |
| RELAXARE | relaisser relaxer relâcher |
| RESPECTUM | répit respect |
| RETORTUM | riorte retorte |
| REVENDICARE | revancher revendiquer |
| RHYTHMUM | rime rythme |
| RUPTURAM | roture rupture |

The Semantics of Doublets

| | | |
|------------------|-----------|--------------|
| SALATA | salée | salade |
| SARCOPHAGUM | cercueil | sarcophage |
| SCABINUM | échevin | scabin |
| SEPARARE | sevrer | séparer |
| SIMULARE | sembler | simuler |
| SINISTRAM | séneestre | sinistre |
| SOLICITARE | soucier | solliciter |
| SORTEM | sort | sorte |
| SPATHULAM | épaule | spatule |
| STIPULARE | étioler | stipuler |
| SUPERSALTUM | sursaut | soubresaut |
| | | |
| TACTUM | tac | tact |
| TAENIAM | ténie | ténia |
| TAPPO (Germanic) | tampon | taçon |
| TELETTAM | toilette | tellette |
| TERRITORIUM | terroir | territoire |
| THYRSUM | torse | thyrses trou |
| TOCCARE | toucher | toquer |
| | | |
| VALENTEM | vaillant | valant |
| VARIOLAM | vérole | variole |
| VIATICUM | voyage | viatique |
| VINDICARE | venger | vendiquer |
| VIPERAM | guivre | vipère |
| VIRGAM | verge | vergue |

The following are chosen for discussion:

Colère — choléra < CHOLERAM.

The Semantics of Doublets

Classical Latin CHOLERA was a learned borrowing from the Greek *χολέρα*, signifying an ailment of the 'bile' or liquid element of man's nature. The medical philosophy of the middle ages developed the Greek idea to the absurd tenets of Paracelsus and the alchemistic school. In Late Latin CALIDA CHOLERA, meaning 'anger,' is found in contexts where the classical language would have used IRA:

Si quis alteri pedem, manum aut oculum in CALIDA CHOLERA abstulerit, 60 libram em. reus erit.

Text of 1266 in Du Cange.

Throughout the Old French period *ire* < IRA is used to mean 'anger:'

Icil chevalchent fierement e a *ire*,
puis escrient l'enseigne païenisme.

Roland, 1921.

Ja fud tels om, deu inimix,
qui l'encusat ab Chielpering:
l'*ira* fud granz cum de senior,
et sancz Lethgiers oc s'ent pavor.

St. Léger, 73.

Only one example of a derivative of CHOLERA is found up to the latter part of the fifteenth century:

Qui les orroit de *colérique*
Pleidoier ou de fleumatique.

G. de Provins, *Bible*, 2574.

The earliest appearance of *colère* in French is in the meaning attributed to CHOLERA in Classical Latin:

Medicines usuales et simples qui purgent la *colere*.
La Chirurgie de Guy de Chauliac,
edition of 1490.

Probably this first serious treatise in French on medical science employs the term as a direct borrowing of the Latin word. The orthography varies during the sixteenth century. In the following passage a similar confusion of spelling exists, but there can be no doubt that *colère* in the modern sense was what was in the writer's mind.

Desdain meslé de *cholere*.
J. Le Maire des Belges (text in G.).

During the seventeenth century *colère* was used as an adjective:

Du nom de philosophe elle fait grand mystère,
Mais elle n'en est pas pour cela moins *colère*.
Molière, *Femmes savantes*, ii, 9.

This use is practically obsolete in modern French.

Employer — impliquer < IMPLICARE.

In the earliest examples of its use in French, *employer* means 'to plunge' or 'thrust' (modern *enfoncer*):

N'en i ad cel sa lance n'i *empleit*.
Roland, 3418.

Que parmi le cors li *emploie*
le fer dont la lance ne ploie.
Perceval, (text in G.).

In mediaeval Latin there appears an expression, IN SER-

VITIO IMPLICARE, the phrase being equivalent in meaning to modern French *employer*:

Judicatum est ab omnibus ut si francus homo vel ingenuus femina IN SERVITIO sponte sua IMPLICAVERIT.

Text of 819 in Du Cange.

This use of *employer* is found as early as the second half of the twelfth century:

Tous li dient, vostre soit dont!
bien i est *emploiez* li dons.

Guillaume d'Angleterre, 882.

In this sense *employer* is still in common use.

J'*employais* les soupirs et même la menace.

Racine, *Britannicus*, ii, 2.

The phrase *employer le vert et le sec* is due to the ellipsis of the word *bois*; *le bois vert et le bois sec* in the meaning 'use fair and foul means to accomplish a purpose.' *Bien employé* sometimes means *bien fait*:

Ce seroit *bien employé*, monsieur, si vous estiez empoisonné.

Marguerite de Navarre, *Heptameron*,
70^{me} nouvelle.

The learned doublet form *impliquer* first appears during the fourteenth century, meaning 'to contain' or 'envelope':

Terre et mere vous obeyra
Et ce que dedans *s'implique*.

Text of fifteenth century (in G.).

Ce que le ciel circuyt et *implique*.

Text of sixteenth century (in G.).

In the sense of 'to fasten upon' or 'enlace:'

Et sont les capreoles et chevelures ou les feuilles de la
vigne blanche se *impliquent* et suspendent semblables
aux nostres.

Jardin de Santé (text in G.).

Figuratively:

Les hommes seculiers *s'impliquent* a vanitez et es choses
mondaines.

P. Ferguet, text of 1482 (in G.).

In the sense of 'complicate:'

Non obstant ses douleurs et tant de maladies *impliquées*.
Th. de Bèze, *Vie de Calvin*, (in H. D. T.)

In philosophical parlance *impliquer* has come, by reason
of an ellipsis, to mean 'contradict one another;' ces deux
propositions *impliquent contradiction* > ces deux proposi-
tions *impliquent*:

Mariage à défaut de paiement: les deux propositions
impliqueraient.

Beaumarchais, *Figaro*, iii, 15.

Moyen — médian < MEDIANUM.

Latin MEDIANUS was used during the classical period
in the sense of 'average price,' in such expressions as
MEDIANA EQUA and MEDIANUS TAURUS. In MEDIANA VOX
and MEDIANA VENA it seems synonymous with MEDIUS.

In late Latin the term appears as a substantive, meaning 'intermediary' or 'intercession.'

Electo per MEDIANUM suum.

Du Cange, eighth century.

Moyen first appears in French meaning 'average' or 'common:'

Si vuz dormez entre *meiens* clergie, pennes de colombe
surargentedes.

Oxford Psalms, lxvii, 14.

Joseph estoit molt *moiens* hom;
Petit avoit de garison.

Text of 1223 (in G.).

Cilz pechiez (luxure) est part tout communaulz et
moyens;

A crestiennes gens, a Juys, a payens.

Jean de Meung, *Testament* (in G.).

In the latter part of the thirteenth century *moyen* is used as a synonym for *milieu*:

Car ce sont deux extremités
Que richesse et mendicite
Li *moyens* a non soffisance.

Roman de la Rose, 12197.

Bien est advisé celui qui sait garder le *moyen* et qui
porte gentilmente autant les prosperities en cette vie
comme les adversities.

Amyot (text in G.).

Froissart is the first to use *moyen* as a substantive meaning 'intermediary:'

Et li doi cardinal estoient traitieus et *moyen* et alant
de l'un a l'autre.

Froissart, *Chroniques*, v, 196.

A la prière et *moyen* du duc de Lancastre.

Ibid., xv, 271.

The term occurs also as a synonym of *protecteur*:

Lesquielz furent *moiens* et protecteurs.

(Text in G.)

The expression *sans moyen* was nearly equivalent to the
later phrase *sans façon*:

Sans nul moien ne reservation.

Froissart, *Chroniques*, x, 145.

Ensi prist ses messages, si les envoya *sans moyen* al
marchis Boniface.

Villehardouin (text in G.).

In the modern language *moyen* preserves most of its ac-
quired connotations with some few extensions of meaning,
as in the following expressions:

La *moyenne* latinité, le *moyen* français, etc.

Prendre un *moyen* terme (to choose a middle course
for effecting a conciliation).

Cours *moyen* (the average price of stock on the Bourse
for any given day).

Le *moyen* mathématique.

The learned doublet first appears in the fifteenth centu-
ry; it remains a rarely employed term and it still savors
of the bookish:

Vaine qui est dicte la *mediaine*.

O. de la Haye (in H. D. T.).

Veine appellees vulgairement *mediane*.

A. Paré, iv, 21.

Médiane (in Cotgrave, 1611) the back or middle veine; the inward branch of the shoulder veine; descending downe the arme unto the hand and there dispersing itself among the fingers.

The term first appears in mathematics in the seventeenth century:

Il n'est pas necessaire que ces deux lignes *medianes* soient si justement l'une derrière l'autre.

E. Vinet et Mizauld, *Maison champestre*, page 176. Paris, 1607.

Nager — naviguer < NAVIGARE.

A single example of NAVIGARE used in the meaning 'to swim' is recorded in Classical Latin:

Postque morae minimum 'iam certe NAVIGAT' inquam.
Lentaque dimotis bracchia iactat aquis.

Ovid, *Heroïdes*, xix, 47.

The usual word in Latin meaning to swim was NATARE. To account for Old French *noer* it is necessary to suppose that a popular form NOTARE existed in the Latin of Gaul. Throughout the Old and Middle French periods *noer* (later *nouer*) is the usual term used to mean 'to swim.'

Li cevals *noe*, dedens l'eve s'estent.
Raimbert, *Ogier*, 1974.

Et toutes les bestes qui volent par l'air et *noent* par
l'iaue.

B. Latini, *Trésor*, éd. Chabaille, 12.

As late as 1622, *nouer* appears meaning 'to swim:'

Prendre l'air, fendre le vent. . . *nouer* entre deux airs
et aultres telles façons de parler pour dire le vol de
l'oyseau.

R. François, *Merveilles de Na-
ture*, p. 54.

During the second half of the fifteenth century it was
still commonly used; *nager* began to be generally used
in the sense of 'to swim' during the first half of the
sixteenth century, though *nouer* still occurs:

Et s'aventuroyent de *nouer* en tel estat la rivière.
O. de la Marche, *Mém.* i, 28.

Ceux qui peurent echapper *nagèrent* le fossé.
Ibid. *Mém.*, ii, 13.

Et jusques a faire essay de *nager* le Rin a cheval.
Ibid. *Intro.* v.

In the following passage from Ronsard, *nouer* is used
where we should more naturally expect *nager* or *naviguer*:

Advienne qu'une de vous
Nouant la mer passagère
Se joigne a quelqu'un de nous
Par une nopce estrangère.
Odes, I, v, 3, ed. 1584, p. 375.

The Semantics of Doublets

Nager appears early in the meaning 'to navigate:'

Siglent a fort et *nagent* et guvernement.

Roland, 2631.

Ja orent fait les nes appareillier
Ou se feront droit a Cornet *nagier*.

Enfances Ogier, 7443.

Chil *nage* contre fort escluse
Qui ses propres serjans acuse.

R. de Moilliens, *Carité*, cxli, 1.

Its use in this sense may be observed as late as the sixteenth century:

Attendre vent propice et oportun pour *nager*.

Cent Nouvelles nouvelles, 100.

Ceux qui *nagent* entre deux eaux, sont du tout traistres
à Dieu.

Calvin, *Sermons* (text in G.).

The disappearance of *nouer* meaning 'to swim' is possibly due to the confusion of the term with *nouer* < Latin NO-DARE, 'to knot.' Early records of *nager* used in place of *nouer* are the following:

Aval tres parmi la riviere
Nagierent tant, ce m'est aviere
Qu'il sont venu au pavellon
La ou trova son compaignon
Qui iluec atentu l'avoit.

Les Mervelles de Rigomer, 11,997
-12,101.

Atant s'en vont sanz nul delai,
Bien demijor parmi un lai;
Le va *najant* li anemis.

G. de Coinci, *Miracle* (in G.).

Il faut qu'il *naige* qui est soutenu par le menton.
Palsgrave, *Eclaircissement*, etc. p. 451.

Naviguer began to displace *nager* in the sense of 'to navigate' in the early part of the sixteenth century:

Esmeu a *naviguer* la mer oceane.

M. du Redouer, *Le Nouveau Monde*,
(in H. D. T.).

Vaugelas reports a controversy concerning the proper form of the word; was it more correct to say *naviguer* or *naviger*? He states that the court preferred the latter form and he supports this spelling. Writing in 1771, Trévillie states that *naviguer* is the commoner pronunciation and is that used by seamen.

Rez — ras < RASUM.

After a long period of uncertainty, the learned form *ras* has maintained its place in the modern language while the popular form *rez* has become nearly obsolete save in the phrase *rez-de-chaussée*. Latin RADERE developed into Old French *redre* > *rère*, later written *raire*. The past participle of the earlier form *res*, presently spelled *rez*, persisted as an adjectival form along side of *rai*, the new form created by etymological reaction, which is still used in the modern language in proverbial expressions:

A barbe de fou on apprend à *raire*.

Un barbier *rait* l'autre (one thief helps another).

Rez occurs early in the Old French texts:

Res a res li copa l'oreille.

Florimont (text in G.).

Reis et reis li tranchait l'oreille.

Ibid.

Cheulx de Canbray l'abatirent *res a res* de terre.

Froissart, *Chroniques*, ii, 209.

Du sel ont pris et retenu

Tant que *res* furent leur panier.

Beaumanoir, *Fole Larguece*, 224.
(1290 *circa*).

The adverbial phrase *rez à rez*, later altered to *ras à ras*, was considered old as early as the seventeenth century; Oudin (*Grammaire françoise*; Paris, 1632) states that this phrase is unknown to him; neither Nicot nor Monet mentions the expression. *Rez* was also used substantively:

Le mont Olympe a de haulteur depuis le *rez* de la plaine d'abas.

Amyot, *Publius Aemilius*, page 892,
(1567).

Again it was used as an adjective, as modern *ras* is used:

Tout alentour le pais estoit *rez* et decouvert.

Amyot, *Artaxerxes*, (in G 1560).

The Semantics of Doublets

De moy vir *rez* seroit orreur
Car je sembleroye tigneux.

E. Deschamps, *Poés.* iv, 65.

The phrase *rez pied* or *rez terre*, once common in the written language, is now nearly obsolete. It persisted vigorously up to the nineteenth century:

Puis raza *rez pied rez terre*, toute la forteresse.

Amyot, *Demetrius*, (in G., 1560).

Pauvre théologiens qui ne volaient que *rez pied, rez terre*.

Bossuet, *6^{me} Avertissement au Prot.*

Ils s'établissent rarement à *rez de terre*.

Buffon, *Ours*.

The phrase *au rez de* meaning 'except,' occurs in Middle French:

Et commandons au dessus dis que toute le rayme que il ont en leurs maisons, il faut oster dedens VIII jours, *au rez de* demi-cent.

Text of 1344 (in G.).

Rez-de-chaussée first appears in Nicot. (*Tresor de la Langue Françoise*, Paris, 1606.)

Le mur est à *rez-de-chaussée*.

Ras first occurs in the meaning of 'a measure of grain.'

Deux *raz* d'avoine.

Text of 1429 (in G.).

It was used to indicate smooth-finished cloth:

Des chappeaulx les uns sont *ras*, les autres sont a poils.

Rabelais, *Gargantua*, xiii. (1542.)

In this sense it is still used elliptically as a substantive, both in the masculine and feminine:

Elle était de *ras* de Châlons.

Scarron, *Virgile travesti*, 4.

Etoffes de laine, comme *rases*, frises et étamines.

De Villars, *Lettre à Colbert* (text in H. D. T.).

In the modern language *ras* most frequently refers to hair. This use is first recorded by Cotgrave (1611):

To require or exact of a man more than he can yield.

Vouloir prendre un homme *ras* par les cheveux.

Tondre *ras* un cheval.

Extensions of meaning are present in the phrases:

Table *rase* (a tablet without engraving of any kind).
(faire *table rase* 'to make a clean sweep.')

Mesure *rase* (even measure).

Bâtiment *ras* (vessel without masts).

In Spanish, the masculine substantive *ras* means "identity" or 'equality of level between two or more objects.' The adverbial expression *ras con ras* means 'on the same level' or 'equally.' The adjective *raso* is the equivalent of French *ras*, and like it may be used as a substantive to refer to cloth—in particular to satin goods. *Raso* is used figuratively in the meaning plain, ordinary, simple,

NOTE: It seems probable that French *ras* was borrowed from Provençal *ras* of the same meaning. It is therefore, not a reversionary form of Latin *RASUS*.

— as in the expression *un soldado raso* — ‘a “buck” private.’

Rime — rythme < RHYTHMUS (?).

It is difficult to determine the exact meaning of *rime* in Old French. There is no lack of examples upon which to base a semantic study, but unfortunately these examples do not help greatly to determine the answer to the question involved, namely, whether *rime* refers to the measured verse-form of poetry — the ‘rhyme’ or ‘assonance’ of the lines — or whether it refers more particularly to the external arrangement of the lines in rows on the sheet. If we accept the etymology of the *Dictionnaire général*, which allies the terms *rime* and *rythme* to RHYTHMUS, we virtually subscribe to the former hypothesis concerning the meaning of *rime*. If, on the other hand, we accept Meyer-Lübke’s etymology, which derives *rime* from Old High German RIM, meaning ‘a row’ or ‘number,’ the latter hypothesis as to the meaning of *rime* would seem to be the more probable. According to Meyer-Lübke’s etymology, *rime* and *rythme* are not doublets.⁴³ However, the semantic development of the two words shows that they have generally been considered as such, rightly or wrongly, according to the etymology which may ultimately be agreed upon.

⁴³ Perhaps the following lines in Léonine verse will serve to clear the situation concerning the meaning of *rime* in Old French.

Ja mais ne vos erent dit vers
De nule rime qui sels sanblent.
Or entendés con il asanblent
Et con il sont a dire fort!
Hunbaut, 34-37 (Foerster).

Rimer appears early in the Old French texts:

Que unc ne soi *rimer*
Ne raisun ordener.

P. de Thaun, *Comput*, 113.

The substantive first appears in the following:

Puis que des lais ai comencié
Ja n'iert pur nul travail laissié
Les aventures que jeo sai
Tut par *rime* les cunterai.

Marie de France, *Yonec*, I.

The common English expression, 'without rhyme or reason,' goes back to a similar phrase in Middle French:

Leur peché si fort me desplet
Veu qu'il n'y a *raison ne rime*.

Text of fifteenth century (in G.).

Oresme uses *rime* to translate Latin RHYTHMUS in the following passage from Aristotle's *Ethics*:

Il ne prent pas *rimes*, ainsi comme l'en use communement en françois de ce mot; il entent par *rime* toute mesure convenable de sillebes ou de sons. . . Les *rimes* et mesures des prononciations. . . Musique bien *rimée*.

In the modern language a clear distinction between *rythme* and *rime* is generally observed; *rime* refers to the consonance of the final accented syllable of the last word in two or more verses of poetry; *rythme* indicates the symmetrical distribution of a succession of sounds in music or poetry.

Darmesteter suggests that the gender of *rime* became feminine by analogy with other words ending in mute *e* which are, as a rule, of that gender. Whether we accept

his etymology of the word or not, it seems probable that this latter hypothesis is correct. As for the etymology, could there not have been influences working both ways, from the Latin and the Germanic elements, as a result of which the word *rime* was evolved as a sort of hybrid derivative through a contamination of the two possible etyma?

Rythme is first found in French in the following passage:

Rithme n'est aultre chose que langaige mesuré par longueur de syllabes en conveniente termination proportionnellement accentué, lequel se faict en plusieurs manieres ou especes cy apres declarées.

P. Fabri, *Rhetorique*, ii, 2. (1520)

This definition is similar to that found in a grammar of mediaeval Latin quoted by Du Cange:

RYTHMUS est pedum temporumque junctura velox, divisa in arsi vel thesi, vel tempus, quo syllabas metimur. Differt autem RYTHMUS a metro quod metrum in verbis, RYTHMUS in modulatione ac motu corporis sit.

M. Victorianus, *Artis grammaticae*.

Rarely *rythme* has been used by extension (metonymy) meaning 'poetry:'

Je ne me soucyé pas grandement d'ouyr vos *rithmes* ou chansons.

Bon. des Perriers, *Lysis*, p. 4 (1544).

Je ferais grand tort a notre *rhythme*.

La Boétie, *Servitude Volontaire*.

CONCLUSION

Learned doublets constitute a relatively small but interesting subdivision of the "mots savants" found in the highly cultured languages of Western Europe. Their presence is particularly noticeable in those languages which contain a large proportion of Latin roots. In the broad sense, their introduction has been due, like that of learned words generally, to the proclivity for word-borrowing common to the educated portion of mankind. This predilection for the exotic in terminology may be attributed to somewhat definite psychological causes: the desire to discriminate accurately between closely related notions; the purposive will to resort to the scholarly or even the technical expression of ideas; or, in fine, recognition of linguistic necessity for the introduction of new expressions to meet ever recurring needs of new refinements of thought. The result of this imposition of a learned vocabulary upon the vernacular speech has been that frequently a native or indigenous word has been at different periods duplicated, from an etymological point of view, sometimes over and over again, with attendant phonetic and semantic differentiation.

To what extent was the formation of learned doublets a conscious process?

It is apparently the general impression that the medi-

aeval period was in the main devoid of philological insight, and doubtless this is to a certain extent correct. But however meager may have been the mediaeval scholars' recognition of the etymological origin of the hereditary elements of their native speech compared with the learned vocabulary with which they were familiar, the more acute among them undoubtedly recognized the existence of some sort of relationship. The orthography of Middle and Renaissance French is proof of a constant effort on the part of authors of all classes to imitate as closely as possible the external form of the Latin etymon.⁴⁴ If they occasionally failed to recognize the real etymon, they were, in a great majority of cases, correct. The Rhétoriciens were the initiators of this movement to latinize the spelling of the French language, but it seems probable that they were merely putting into practice a theory of orthography that had been recognized long before they wrote. It is quite certain that the restored consonants in *dict*, *faicte*, *recoipz*, *aulture*, etc., were never pronounced but were introduced merely with a desire to simulate the Latin orthography. Usually the restoration of the consonant was etymologically correct, which proves that, in general, these writers were capable of intelligent philological observation. From this, it is safe to assume that the introduction of learned doublets was largely a conscious process.⁴⁵ The innovator was aware of a 'double emploi'

⁴⁴ Cf. J. Peletier, *Dialogue de l'Orthographe*, Paris, 1550; pp. 70-95 where this practice is explained and defended.

⁴⁵ One can scarcely escape this conviction after a glance at the list of learned doublets contributed by Oresme, who uses

of the etymon and sought thereby to enrich the resources of his native speech.

Phonetically, learned doublets present a varying degree of similarity to the etymon. Frequently the mere substitution of a final vowel, in accordance with the phonology of the language, as in *spathule*, *stampe*, *pituïte*, *plane*, or the omission of the inflectional ending, as in *pastille*, *immobile*, *nutrition*, *pénicille*, suffices to give the word a form that is sufficiently French. Occasionally it is the restoration of the original form of the Latin prefix, as in *illuminer*, *infant*, *advenir*, or the substitution of a semi-learned suffix, as in *arcade*, *pinçade*, *roulade*; or again, Latin infinitives of the third conjugation were introduced by substituting the French ending *-er*, e. g. *imprimer*, *appréhender*, etc. Borrowings were resorted to, from a foreign tongue, of derivatives from a common etymon, e. g. *alto*, *banque*, *bandit*, *bill*, *stock*, *cimarré*. The process submits to no restrictions save the vague but very important one of conformity to the natural tendencies of pronunciation peculiar to the language.

The semantic characteristics of learned doublets can be more definitely tabulated than the phonetic. The popular doublet is generally more abstract and consequently of broader application than the learned form, which is specific and concrete in meaning. The folk-form not infrequently

pèrègrin for *pèlerin*, *confidence* for *confiance*, *copulée* for *coupée*, *fragile* for *frêle*, etc. With Oresme it was not a question of semantic necessity to use these learned terms, but rather a predilection for scholarly appearance. The same tendency is to be observed in Rabelais; but with the latter it is probably a sly satire upon the pedants that is intended.

possesses meanings which had developed in the etymon during the Late Latin period, e. g. *chose*, *parvis*, *orteil*, *quitte*, *capital*; while the learned form usually connotes the Classical Latin signification. In the case of ecclesiastical doublets the learned form reflects the Church Latin, which continued to produce new meanings as late as the eighth century. The semantic extension of learned doublets within the French period is generally a negligible quantity. These learned doublets, since they are less used in common speech than the popular forms, do not undergo to the same extent the influence of folk psychology. That learned doublets may suffer a large degree of semantic change is proven by the development of words like *apothicaire*, *périgrin*, *lods*, *hôpital*, etc. But the number of such cases is relatively small; and the examples prove, if anything, that learned doublets which are used to designate persons or things are more liable to the vicissitudes of semantic fortune than the names of abstractions, precisely as happens in the case of learned words which are not doublets.

Historically, the recorded appearance of many learned doublets antedates that of the popular form. But here our dependence upon the written language must be taken into account; even this latter has not yet been exhaustively studied from a lexical standpoint. Into the French domains one may venture with comparative assurance as a result of the data compiled since 1890; in Spanish and Italian the paths of approach are still unbroken. As far as it is at present possible to determine, the earlier appearance of the learned form has no significance except that it

seems to presuppose the unrecorded existence in the spoken language of a popular doublet which had so far diverged semantically as to give occasion to reintroduction of the term with differentiation of meaning. Provided the linguistic need proved to be real and permanent, the neologism became an integral part of the language, with at least one definite semantic value distinguishing it clearly from its folk-speech relative, though it frequently passed through an uncertain period of development before finally establishing its claim to semantic individuality. With the passage of time the learned doublet tends to become more and more stable in its position in the language, eventually growing vigorously after the manner of an indigenous term. Sometimes, its semantic direction follows that of its doublet, and it may happen that the learned form will drive out the popular form, as *grave* has affected *grief*, or *cabale gabelle*. But such cases are the exception and not the rule; normally the learned doublet remains highly specialized in meaning and its semantic development is slow.

APPENDIX I

TENTATIVE LIST OF AUTHENTIC DOUBLETS

The list of French doublets given below will be found to approach completeness; the purpose has been to present a compilation as accurate as possible from an etymological point of view, based upon the catalogues of Brachet, Michaëlis and Thomsen. The study devoted to the preparation of the list has led to the inclusion of many additional forms. Alphabetical arrangement was possible only by listing the etymon first. The date given is that of the first recorded occurrence of the word in the language so far as such information is obtainable. Recourse has been had chiefly to the *Dictionnaire général* of Hatzfeld and Darmesteter. Wherever possible, the year of occurrence is given; otherwise the century is indicated by Roman numerals.

| | |
|------------------------|--|
| ABACUM | abaque XIII abaco XVIII abacot Neol. abacus XVIII |
| ACREM | aigre XIII acre XII |
| ACUTUM | aigu XI acut 1721 |
| ADAMANTEM | diamant XII aimant XII |
| ADCOLLATA | accolée XII accolade 1546 |
| ADJACENS ⁴⁶ | aise XII [agio 1710] |

⁴⁶ Cf. M-L., 168.

The Semantics of Doublets

| | |
|------------------------------|---|
| AD-JUSTUS (<i>à+juste</i>) | avuster XIV ajuster XVI |
| ADJUTANTEM | aidant XIII adjudant 1704 |
| *ADPASTUM | appas XIV appât XVI |
| ADVENIRE | avénir XI advenir XII |
| ADVERSUM | avers(e) 1873 adverse XIII |
| *AD-VISUM | avis XII aviso 1690 |
| ADVOCATUM | avoué XI avocat XII |
| AESTUARIUM | étier XIV estuaire XV |
| AFFACTARE | affaiter XII affêter 1549 affecter 1621 |
| AGRARIUM | agrier XV agraire XIV |
| AGGREGATUM | agréé XII agrégat 1755 |
| ALACREM | allègre 1750 allégro 1750 |
| ALANSA (Germanic) | alène XII lésine 1618 |
| ALCOTON (Arabic) | hoqueton XII coton XII |
| AL-DJAZIR (Arabic) | jaseran XI algérien Neol. |
| ALKHANDJAR (Arabic) | kangiar (cangiar) 1617 alfan-ge 1636 |
| ALGUAZIL (Arabic) | vizir 1616 argousin 1535 al-guazil 1581 |
| ALSEMDT (Arabic) | zénit XIV azimuth XVI |
| ALTUM | haut XI alto 1791 |
| AMANTEM | amant XVI aimant XII |
| AMATUM | amé XI aimé XVII |
| AMICAM | amie X mie XVII |
| AMYGDALAM | amande XIII amygdale 1503 |
| ANATICULAM | anille XV nille XIV |
| ANGELUM | ange XI angelus 1690 |
| ANGULATUM | anglé XIII angulé 1843 |
| *ANNATA | année XV annate XV |

The Semantics of Doublets

| | |
|-------------------|--|
| ANTIPHONAM | antienne XIV antiphone XII |
| APPREHENDERE | apprendre X appréhender XIV |
| APTITUDINEM | attitude 1653 aptitude XIV |
| AQUAM | eau 1365 aigue 1611 |
| AQUARIUM | évier XIII aiguière XIV aqua- rium 1863 |
| AQUATICUM | aigage 1863 aquatique XIII |
| ARANEAM | araigne XII érigne 1536 |
| ARCATA | archée XII arcade 1566 |
| ARCUM | arche XII arc XII |
| AREA | aire XI are 1793 |
| ARMATURAM | armure XIII armature XV |
| ARTICULATUM | artillé XII articulé XIII |
| ARTICULUM | orteil XIII article XIII |
| ASPERITATEM | âpreté XII aspérité XII |
| *ASSOPIRE | assouvir XII assoupir XV |
| ASSINA'A (Arabic) | arsenal XIII darse (darce) XV |
| AUCTORIZARE | octroyer XI autoriser XII |
| AUGURIUM | heur XII augure XII |
| AUGUSTUM | août XII auguste XIII |
| AUREOLAM | loriot XII auréole XIII |
| AURICULAM | oreille XII auricule Neol. |
| AUSCULTARE | écouter IX ausculter 1843 |
| *AVIOLOS | aieux aieuls |
| AVISTARDAM | bitarde (bistarde) XII outar- de XV |
| AXILLAM | aisselle 1309 axille XVIII |

The Semantics of Doublets

| | |
|--------------------------|--|
| BACAM ⁴⁷ | baie XIII bague 1539 |
| BATARE | bayant XIII béant XII |
| BALAUSTIUM | balustre 1531 balauste 1314 |
| BALNEUM | bain XI bagne 1701 |
| BANCUM | banc XI banque 1535 |
| BAN (Germanic) | bannière XII bandière XIII |
| *BANDITUM | banni XIII bandit 1640 |
| BARCAROLLA (Italian) | barcarolle XVIII barquerolle 1542 |
| BARCA | bargue XI barque 1513 |
| BARD (?) [Germanic] | bayart (baïart) XIII boyart XIII bard XIII |
| *BASTITA | bâtie XIII bastide XIV |
| BELLUM | beau XI bel IX |
| BENEDICTUM | benêt 1532 benoît XIII bé- ni XIII bénit XIII |
| BERYLLUM | brille 1559 béryl XII |
| BILANCEM | bilan 1617 balance XII |
| *BIRRETTUM ⁴⁸ | béret 1835 barrette 1380 |
| *BISSACUTUM | besaigüe XII bisaigle 1751 |
| BISSEXTUM | bissêtre 1611 bissexté XIII |
| BITUMEN | béton XIV bitume 1611 |
| *BLANC+ETTUS | blanchet 1351 blanquet 1611 |
| *BLANC+ETTA | blanchette 1351 blanquette 1611 |
| BLASPHEMARE | blâmer XI blasphémer XIII |
| BLOCKHAUS | blocus XVI blockhaus (obso- lete) XVI |

⁴⁷ Cf. M-L., 859.

⁴⁸ Cf. M-L., 1117.

The Semantics of Doublets

| | |
|---------------------------------|---|
| BOLDONE ⁴⁰ (Italian) | bouding XIII pouding 1754 poudingue 1765 |
| BOMBAGGINE (Italian) | basin 1642 bombasin (obsolete) 1323 |
| BOMBYCEUM | bis XIII beige XIII |
| *BORNIA TA | lorgnée 1530 lorgnade XVII |
| BOSCETTAM | bouquet 1379 bosquet 1549 |
| BOT[AN]+ATA | boutée XIII boutade 1588 |
| BOSCOM (?) ⁵⁰ | bois XI bûche XII |
| BRACHIA | braques 1690 brasses XI |
| BREKAN | brier dialect broyeur XIII |
| BREVEM | bref XV brief (obsolete) XII |
| BRIGATA | briguée 1559 brigade 1330 |
| *BROCETTAM ⁵¹ | brochette XIII broquette (dialect) 1565 |
| BUBALUM | buffle XV bubale 1771 |
| BUCCAM | bouche XII bouque 1390 |
| *BULGA+ETTA | bougette XII budget 1764 |
| BULLAM | boule XI bouille 1751 bulle XIII bill 1685 |
| BUTTEM | boute 1579 botte 1440 |
| CABALLICATA | chevauchée XII cavalcade XV |
| CADENTIAM | chance XIII cadence 1540 |
| CARLOS | cieux XII ciels XVII |
| CALATA | calée XII calade 1564 |
| CALLUS | cal XIII calus 1539 |

⁴⁰ Cf. M-L., 1192.

⁵⁰ Cf. Z. r. Ph. xxxii, 426.

⁵¹ Cf. M-L., 1319.

The Semantics of Doublets

| | |
|---------------------------------|---|
| CALOPOIOS (Greek) ⁵² | garbe 1539 galbe 1539 |
| *CAMERATA | chambrée 1539 camarade 1580 |
| *CAMERARE | chambrier 1680 cambrier 1530 |
| CAMPANIAM | champagne 1400 campagne 1535 |
| CAMPUM | champ XI camp 1521 |
| CANALEM | chéneau XII chenal XI ca- nal XIII |
| CANCELLUM | chanceau XII chancel XII cancel XII |
| CANCER | chancre 1315 cancre XIII can- cer 1550 |
| CANICULAM | chenille 1330 canicule XVI |
| CANNAM | chane XII canne XIII |
| CANONICUM | chanoine XI canonique XIII |
| CANTATA | chantée XII cantate 1718 |
| CANTH[UM]ATA | cantonée 1377 cantonnade XVII |
| CAPANNA | cabane 1462 cabine 1783 |
| CAPARAZÓN (Spanish) | caparasse XVIII caparaçon 1498 |
| CAPPELLANUM | chapelain XIII capelan 1529 |
| CAPITALE | cheptel XI capital 1365 |
| CAPITANEUM | capitan 1680 capitaine XIII |
| CAPITELLUM | chapiteau XII cadeau 1416 cadet XV |
| CAPITULUM | chapitre XII capitoul 1611 |
| CAPPONEM | chapon XII capon 1690 |
| CAPPAM | chape XII cape XV |

⁵² Cf. M-L., 1524.

The Semantics of Doublets

| | |
|---------------------------|---|
| CAPREOLUM | chevreuil XI cabrioie 1580 capréole Neol. |
| CAPSAM | châsse XIII casse 1539 cap- se 1533 caisse 1559 |
| CAPTIVUM | chétif XII captif 1488 |
| CAPULUM | chable XII câble XV |
| *CAPULELLUM | chableau dialect. câbleau (câ- blot) 1530 |
| CAPUM | chef IX cap XIII |
| *CARBONATA | charbonée XII carbonnade 1539 |
| CARBONEM | charbon XIII carbone 1787 |
| CARBUNCULUM ⁵³ | charbouille 1791 escarboucle XI carbouille dialect |
| CARNEM | chair X carne Neol. |
| *CARONIAM | charogne XII carogne 1390 |
| *CARRICARE | charger XI carguer 1830 |
| CARTULARIUM | Chatrier 1370 cartulaire 1340 |
| CASAM | chez XII case XIII |
| *CASTELLETUM | chalet 1723 châtelet XII |
| CASTELLUM | château XI castel 1734 |
| CASTRATUM | châtré 1653 castrat 1770 |
| CATAFALCUM | chafaud XII catafalque 1690 |
| CATENAM | chaîne XIII cadène 1540 |
| CATHEDRAM | chaise 1420 chaire XII |
| CAUSAM | chose IX cause XII |
| CAVARE | chever XI caver 1456 |
| CAVEAM | gabie 1539 cage XII |
| CENTENARIUM | centenaire XIV centenier XV |

⁵³ Cf. M-L., 1677.

The Semantics of Doublets

| | |
|--------------------------|--|
| *CERESEAM | cérise XII kirsch Neol. |
| CERATUM | ciré XII cérat 1585 |
| CHARTAM | charte XI carte XIV |
| CHOLERAM | colère 1512 choléra (coléra) XVI |
| CHRISTIANUM | crétin 1754 chrétien IX |
| CICCUM | chiche XII chique 1642 |
| CIFRA (Arabic) | chiffre XIII zéro 1515 |
| CIMARRA (Italian) | chamarre 1589 cimarre 1642 samarre 1447 |
| CINCTURARE | cintrer 1349 ceintrer XIV ceiturer XIV |
| CINGULATA | sanglée XII sanglade 1539 |
| CIPPUM | cep (sep) XIII cippe 1718 cèpe 1835 |
| CITHARA | guitare XVI cistre XVI ci- thare 1377 |
| CLAUSTRUM | cloître XII clostre Neol. |
| CLAVICULAM | cheville XII clavicule 1541 |
| COAGULARE | cailler XII coaguler XIII |
| *COCCINELLAM | cochenille 1599 coccinelle 1791 |
| COCTIONEM | cuisson XIII coction 1503 |
| COEMENTUM | cément 1611 ciment XIV |
| COHORTEM | cour X cohorte 1362 |
| COLLIGERE | cueiller XIII colliger 1559 |
| COLLOCARE | coucher XI colloquer XII |
| COLLUM | cou XIII col XI |
| COLONIAM | cologne 1362 colonie 1362 |
| COLPHOS | gouffre XIII golfe XIII |

The Semantics of Doublets

| | |
|---------------|--|
| COMITATUM | comté XI comité 1690 com- tat dial. |
| COMITEM | comte X comit XIII |
| COMMUNICARE | communier X communiquer 1377 |
| *COMPANIO | compain XI copain XIX |
| COMPLETAS | complètes XV complies XII |
| COMPOSITOREM | composteur 1680 compositeur XIII |
| COMPOSITUM | compote XII composite 1545 |
| COMPOSITUS | compôt XVII compost Neol. |
| COMPUTARE | conter XII compter XIII |
| COMPUTUM | conte XIII compte XIII com- put 1690 |
| CONCHAM | conche 1762 conque 1505 |
| CONFIDENTIAM | confiance XIII confidence 1377 |
| CONTINENTIAM | contenance XI continence XIII |
| CONTRACTUM | contrat XIV contracte 1548 |
| COPHINUM | coffre XII coffin XIII couf- fe 1723 |
| COPULAM | couple XII copule 1690 |
| COQUUM | coq XII queux XV |
| CONSUETUDINEM | coutume XI costume 1676 |
| CRASSUM | gras XII crasse 1529 |
| CRISPARE | crêper XII crisper 1798 |
| CROATAM | cravate 1652 croate XVIII |
| CRUCIATA | croisée XII croisade 1535 |
| CRYPTAM | grotte 1559 crypte 1721 |
| CUCULLAM | coule XII cagoule XIII cu- culle 1512 |

The Semantics of Doublets

| | |
|-----------------|--|
| CUCUBRITAM | courge 1370 gourde (courde) XIII cucurbite XIV |
| CULCITAM | coite XII couette XII |
| CULTELLUM | couteau XIII coutel XII cou- tille XIV |
| CUMULARE | combler XI cumuler 1362 |
| CUPULAM | couple 1690 cupule 1798 |
| DACTYLUM | datte XII dactyle XIV |
| *DE-AURATA | dorée XIII dorade (daurade) 1539 |
| DEDICATIONEM | ducasse XII dédicace 1549 |
| DELECTANTEM | dilettante 1878 délectant 1377 |
| DENARIUM | denier XI denaire XVI |
| DENUDATUS | dénué XII dénudé 1790 |
| DESIGNARE | dessiner XIV désigner XVI |
| DESIGNUM | dessin 1549 dessein XV |
| DICTUM | dit XII dicton 1516 dictum 1475 |
| DIGITALE | dé 1348 digitale 1545 |
| DILUVIUM | déluge XII diluvium Neol. |
| DIOUAN (Arabic) | douane 1421 divan 1558 |
| DIRECTUM | droit X direct XIII |
| DISCUM | dais XII disque 1556 |
| DISJEJUNARE | dîner XII déjeuner XIII |
| DISTRICUM | détroit XII district 1611 dé- tret 1701 |
| DIURNALE | journal XII diurnal XVIII |
| DIVINUM | devin XII divin XII |
| DIVISARE | deviser XIII diviser XII |

The Semantics of Doublets

| | |
|---------------|--|
| DOMINAM | duègne 1663 dame XI |
| *DOMINICELLAM | demoiselle X donzelle XII |
| DOMINUM | dame X dom XI |
| DOTARE | douer XIII doter XIII |
| DUCATUM | duché XII ducat 1395 |
| DUCEM | duc XI doge 1642 |
| DUCTILEM | douille XVI ductile XIII |
| DUOS | deux XI duo 1616 |
| EBRIACAM | ivraie XV imbriaque XIX |
| ELEPHANTEM | olifant XI éléphant XII |
| EMPLASTRUM | plâtre piastre 1611 |
| EPISCOPATUS | évêché XI épiscopat 1669 |
| EPISCOPATUM | épistolier 1535 épistolaire 1542 |
| ERICIUM | hérisson XII oursin 1611 |
| *EXALTIARE | exaucer XVI exhausser XII exalter X |
| EXAMEN | essaim XIII examen 1372 |
| EXCAPATA | échappée 1475 escapade 1588 échappade 1755 |
| EXHALATIONEM | exhalaison XIV exhalation 1377 |
| EXPLICITUM | exploit XI explicite XVI ex- plicit Neol. |
| EXPRESSUM | exprès XIII express Neol. |
| *EX-QUADRAM | équerre XII escadre 1473 es- couade 1553 square Neol. |
| EXSUCARE | essuyer XIII essuquer 1490 |
| FABRICAM | forge XII fabrique 1362 |
| FABRICARE | forger XII fabriquer XIII |

The Semantics of Doublets

| | |
|------------------------------|--|
| FABULARE | hâbler 1542 fabuler (obsolete) |
| | XII |
| FACTICIUM | factice 1690 fétiche 1688 |
| FACTIONEM | façon XIII faction 1362 fash- |
| | ion Neol. |
| FALCARE | faucher XIII falquer 1690 |
| FALLERE | faillir XI falloir XII |
| FANI (Gothic) | fange XII fagne Neol. |
| FASCIAM | faisse 1365 fasce XII fascie |
| | 1314 |
| *FATIDUM⁵⁴ | fat 1552 fade XII |
| FERIAM | foire XII férie XII |
| FESTUCAM | fétu XI fétuque 1786 |
| FIDELEM | féal XII fidèle 1539 |
| FIDELITATEM | féauté (obsolete) XII fidélité |
| | XV |
| *FILATOREM | fileur XIII filateur 1835 |
| *FILICELLAM | ficelle XIV fincelle 1796 |
| FILIOS | filz X fieux dial. (fifis) |
| FILTAR (Germanic) | feutre XI filtre 1580 |
| FLACCUM | flache XIV flaque 1718 flas- |
| | que 1642 |
| FLAGELLUM | fléau 1350 flagelle Neol. |
| FLAMMAM | flambe 1314 flamme X |
| FLAMMANTEM | flambant 1553 flammant (obso- |
| | lete) X |
| FLEBILEM | faible XI flébile Neol. |
| FLOCCUM | floc XII floche XVI |

⁵⁴ Cf. M-L., 3223.

The Semantics of Doublets

| | |
|--------------------------|--|
| FLOR[ERE]+ISSANT | florissant XIII fleurissant XI |
| FOLLEM | fou XII fol XI |
| FORIS | fors X hors XI |
| FORMATUM | formé XI format 1723 |
| FORUM | fur XII for XIII forum 1762 |
| FRAGILEM | frêle XI fragile 1377 |
| FRISC (Germanic) | frais XI fresque XVII |
| FUSIONEM | foison XII fusion 1653 |
| GABATAM | joue XII jatte |
| *GALLETAM | jalet 1478 galet XII |
| GAMBAM | jambe XII gambe 1771 |
| GAMBATA | jambée 1765 gambade 1480 |
| GAUDERE | jouir XI gaudir XIII |
| GAZA | gaze 1553 Gaze XII |
| GEMELLI | jumeaux XII gémaux 1580 |
| GEMERE | geindre XIII gémir XIII |
| GLADIOLUM | glaïeul XV gladiole Neol. |
| GLADIUM | glai 1653 glaive X |
| GRAECAM | grive XIV grièche XII grèc- que XII grègue XV |
| GRAMMATICAM | grimoire XII galimatias 1592 grammaire XII |
| GRANATA | grenée XII grenade XII |
| GRAVEM | grief XI grave XV |
| GRIFAN (Germanic) | griffer 1386 gripper 1454 grim- per XV |
| GRIF[AN] | griffe XV grippe XIII grip 1611 |
| GRIFAN-ATA | griffée 1386 griffade 1564 |

The Semantics of Doublets

| | | |
|---------------------|------------------|-----------------------------------|
| HASTELLAM | attelle XII | estelle XIII |
| | ételle XIX | |
| HEBDOMADARIUM | hebdomadier 1511 | hebdoma- daire 1625 |
| HECTICUM | étique XIII | hectique XVIII |
| HEMINAM | mine XV | hémine XVII |
| HEREDICTARIUM | héritier XII | héréditaire XV |
| HISPANIOLUM | épagneul XIV | espagnol XII |
| HOMINEM | homme X | hombre 1694 |
| HORAM ⁵⁵ | or X | heure X |
| HOSPITALEM | hôpital XII | hôtel XI |
| HRING (Germanic) | rang XI | harangue 1428 |
| HUMOREM | humeur XII | humour Neol. |
| HYACINTHUM | jacinthe XI | hyacinte 1572 za- cynthe Neol. |
| ILLA | elle IX | la IX |
| ILLE | il IX | le X |
| ILLUMINARE | enluminer XI | illuminer XII |
| *IMBOSCATA | embusquée XV | embuscade 1549 |
| *IMBRACHIATA | embrassée XI | embrassade 1500 |
| IMMOBILEM | immeuble XIII | immobile XIII |
| IMPLICITAM | emplette XIII | implicite 1540 |
| INCARNATUM | incarné 1372 | incarnat 1539 |
| INCLINATIONEM | inclinaison 1694 | inclination 1377 |
| INCRASSARE | encrasser XII | engraisser XI |
| INCRUSTARE | encroûter 1539 | incruster XVI |
| INDICUM | inde XIII | indigo 1658 |

⁵⁵ Cf. Z. r. Ph., i, 431.

The Semantics of Doublets

| | |
|--------------|---------------------------------|
| INDURATUM | enduré XI induré XV |
| INFANTEM | enfant X infant 1407 |
| *INFILATA | enfilée XIII enfilade 1642 |
| *INGENIARE | enseigner XI ingénieur 1429 |
| INQUISITOREM | enquêteur XIII inquisiteur 1404 |
| INSIGNIA | enseigne XI insigne 1484 |
| INTEGER | entier XII intègre 1567 |
| INTENDENTEM | entendant XII intendant 1591 |
| INVERSUM | envers XI inverse 1611 |

| | |
|-----------|--|
| JACOPUS | Jaques 1357 jockey 1777 |
| JUNCTAM | jointe XII junte XVIII |
| JUNCUM | jonchet 1483 honchet Neol. onchet Neol. |
| JUSTITIAM | justesse 1611 justice XI |

| | |
|---------------------------------|-------------------------------------|
| KABBALAH | gabelle 1342 cabale 1539 |
| KAJUIT (Dutch) | cahute XIII cajute 1642 |
| KRUPPA ⁵⁶ (Germanic) | croupe XI groupe 1676 group 1723 |

| | |
|-------------------|---------------------------|
| LAMBELLUM | lambeau XIII lambel XIII |
| LACERTUM | lézard XII alligator 1751 |
| LACUNE | lagune 1701 lacune 1570 |
| LAICUM | laï 1180 laïque 1540 |
| LAMINATUM | lamé 1723 laminé 1596 |
| LAPPON (Germanic) | laper XII lamper 1665 |
| LARGA | large XI large 1611 |

⁵⁶ Cf. Z. r. Ph. xxxii, 37.

| | |
|------------------|---------------------------------------|
| LAST (Dutch) | lest XIII last (laste) 1762 |
| LAUS | los XI lods XII |
| LAXARE | laisser IX lâcher XI |
| LAZARUM | ladre XII Lazare XI |
| LEGALEM | loyal XI légal 1377 |
| LEGATUS | légué 1549 légat XII |
| LENTUM | lent XI lento XVII |
| LEVAT | liève XIII lève 1680 |
| LIBERARE | livrer XII libérer 1642 |
| LIGARE | lier X liguer 1564 |
| LIGATIONEM | liaison XIII ligation Neol. |
| LIGATURAM | liure XII ligature XIV |
| LISTA (Germanic) | liste XII litre XII |
| LOT (Germanic) | lot XII loto 1798 |
| MACARONI | macaron 1539 macaroni 1650 |
| MACULAM | maille XI macule 1488 ma- cle 1584 |
| MAGISTER | maître X magister X |
| MAGISTRALE | mistral 1519 magistral 1449 |
| MAJOREM | majeur XI major 1539 |
| MAJOR | maire XII mage (maje) XV |
| MANDATUM | mandé X mandat 1492 |
| MANSIONEM | maison XI mansion XIII |
| MARKA (Germanic) | marche XI marque XV |
| MARINATA | marinée 1642 marinade 1611 |
| MARTELLUM | marteau XI martel XVI |
| MASTICARE | mâcher 1470 mastiquer XVI |
| MATERIAM | madrier 1382 matière XII ma- dère |

The Semantics of Doublets

| | |
|----------------------|--|
| MATRICULARIUM | marguillier XII matriculaire 1752 |
| MATUTINALEM | matinal XII matutinal 1377 |
| MAXILLARIS | mâchelier XII maxillaire 1541 |
| ME | me IX moi X |
| MEA DOMINA | madame XII madone 1671 |
| MEDIANUM | moyen XII médian 1425 |
| MEDIUM | mi XI médium 1588 mezzo XVII |
| MENSAM | moise 1762 manse (mense) XV |
| MERCURIALEM | mercuriel 1762 mercurial 1690 |
| METALLEAM | maille XII médaille 1494 |
| MINISTERIALEM | ménestrel XI ministériel XVI ménétrier XIV |
| MINISTERIUM | métier X ministère 1540 |
| MINUTAM | menue XI minute XII |
| MISSAM | mise XIII messe XIII |
| MISSUM | mets XII mess Neol. |
| MOBILEM | meuble XIII mobile XIV |
| MODULUM | moule XII module 1547 |
| MODUM | moeuf 1377 la mode XV le mode 1611 |
| MOLAREM | meulière 1611 molaire 1548 |
| MOLLEM | mou XII mol XII |
| MONASTERIUM | moutier XI monastère XIV |
| MOVERE | mouvoir XII mouver 1550 |
| MUSCATAM | muguette XIII moscade XIII musquée XVI |
| MUSCATUM | musqué XVI muscat XIV |

The Semantics of Doublets

| | |
|------------------|---------------------------------------|
| MUSCULUM | moule XV muscle XIV mus- cule XIV |
| NARANG (Persian) | orange 1314 oronge 1793 |
| NATALEM | noël XII natal 1513 |
| NATIVUM | naïf XII natif 1362 |
| NAVIGARE | nager 1530 naviguer 1516 |
| NEBULAM | nieule (neuble) XII nèble XIV |
| NECATA | noyée XII noyade 1794 |
| NIGELLAM | nielle XII nigelle 1700 |
| NIGRUM | noir XII nègre 1529 |
| NODUS | noeud XIII nodus 1575 node |
| NON | ne IX non X |
| NOVELLAM | nouvelle XI nouvelle XV |
| NOVELLUM | nouveau XII nouvel XII |
| NUMERUM | nombre XII numéro 1592 |
| NYCK (Dutch) | niche 1620 nique XIV |
| OCULOS | yeux XII oeils X |
| OFFICIALEM | officiel 1791 official XIII |
| ODORATUM | odoré XII odorat 1575 |
| OLLAM | oule XII oille 1652 |
| OPERA | oeuvre XII opéra XVII |
| OPERARE | ouvrier XIII opérer 1530 |
| OVUM | oeuf XIV ove 1676 |
| OSSIFRAGAM | orfraie 1555 ossifrague Neol. |
| ORGANUM | orgue XIII organe XII ar- gue 1680 |
| ORDINEM | orne XII ordre XI |
| PALAM | pelle XIII pale 1355 |

The Semantics of Doublets

| | |
|----------------------|---|
| PALATA | palée 1415 palade 1732 |
| PALATINUM | paladin 1582 palatin 1428 |
| PALISATA | palissée 1417 palissade XV |
| PALMAM | paume XIII palme 1403 |
| PALUMBUM | palombe 1530 palonne Neol. |
| PALUM | pieu XIII pal XII |
| PAMPINUM | pampre XV pampe 1762 |
| PANARIUM | panier XIII panaire 1812 |
| *PANATA | panée XVI panade 1573 |
| PANDURAM | mandore XIII pandore XVI |
| PANNUM | pan XI panne XIII pagne 1650 |
| PANNONUM | penon XII pennon 1370 |
| PANNONCELLUM | pennonceau XIII panonceau 1444 |
| PAPILIONEM | pavillon XII papillon XIII |
| PAPYRUM | papier XIII papyrus XVI |
| PARABOLAM | parole XI parabole XIII pa- labre XV |
| PARAGRAPHUM | parafe XV paragraphe XIII patarafe Neol. |
| PARADISUM | parvis XIII paradis XI |
| PARATA | parée XI parade 1545 |
| PARIATA | pariée XV pariade 1690 |
| PARTEM ⁵⁷ | par XVII part IX |
| PARTIALEM | partiel 1762 partial 1377 |
| *PASSATA | passée XIII passade 1486 |
| PASTILLUM | pastel 1510 pastille 1561 |

⁵⁷ *Par* in *de par le roi* by confusion of *part* < PARTEM with *par* < PER.

The Semantics of Doublets

| | |
|-------------------------|--|
| PATELLAM | poêle XIII patelle 1555 pa- yelle XIII |
| PAUSAM | pose 1694 pause 1390 |
| PECTINATA | peignée XII pectinée Neol. |
| PEDONEM | péon XV pédon 1762 pion XII |
| PENICATA | pincée XII pinçade XVI |
| PENICILLUM | pinceau XIII pénicille XV |
| PENSARE | peser XI penser XI pan- ser XII |
| PENSUM | poids XII pensum 1762 |
| PEREGRINUM | pèlerin XI pérégrin 1377 |
| PERSICUM | pers XI pêche XII presse 1539 persique 1798 persicot 1692 |
| PHALANCEM | planche XII phalange XIV palan 1323 palanche XIII palanque 1323 |
| PHANTASTICUM | fantasque 1588 fantastique XIV |
| PIETATEM | pitié XII piété XII |
| PIFER (Germanic) | piffe 1639 fifre 1515 |
| PIGMENTUM | piment XIII pigment XII |
| PILATA | pelée XI pelade 1545 |
| PILOSUM | peloux XIII pileux 1539 pe- louse 1611 poileux Neol. pe- lu XV poilu XVI |
| PIPERATA | poivré XIII poivrade 1505 |
| PITUITAM | pépie XIV pituite 1541 |
| PLACERE | plaire XI plaisir XI |
| PLACET | plaît XI placet 1493 |
| PLACITUM | plaid IX placite XVII |
| PLANAM | plaine XI plane 176? |

The Semantics of Doublets

| | |
|------------------|--|
| PLANTATA | plantée XIII plantade XVIII |
| PLANUM | plain XII plan 1553 piano 1611 |
| PLATANUM | plane XVII platane 1535 |
| PLICARE | plier X ployer XII |
| PODAGRUM | pouacre XII podagre 1507 |
| POKKO (Germanic) | poche XII poque 1326 |
| *POK[KO]-ATA | pochée XIII pochade Neol. |
| POLYPTICUM | pouillé 1650 polyptique 1732 |
| POLYPUM | poulpe XIII polype XIII pieu- vre Dial. |
| POMATA | pommée 1545 pommade 1611 |
| PORTICUM | porche XII portique 1564 |
| POTIONEM | poison XII potion XIII |
| PRAEBENDAM | provende XIII prébende 1365 |
| PRAESTUM | prêt XI preste XVII pres- to XVII |
| PRECARIAM | prière XII précaire 1336 |
| PREHENSIONEM | prison XII préhension 1798 |
| PRIMARIUM | premier XII primaire XVIII |
| PROCURATOREM | procureur XIII procureur XIII |
| PROVINCIAM | Provence XIV province XIII |
| PROVINCIALEM | provençal XIII provincial XIII |
| PSALTERIUM | psautier XII psaltérion XIII |
| PUNCTIONEM | poinçon XIII ponction XIII |
| PUNCTUM | point XII pont 1718 |
| PYXIDEM | boîte XII buste 1723 |

| | |
|--------------------------|--|
| QUADRAGESIMAM | carême XII quadragésime 1680 |
| QUADRARE | carrer XII cadrer 1539 |
| QUADRATURAM | carrure XII cuadrature 1529 |
| QUADRATUM | carré XII cadré 1539 cadrat 1765 quadrat 1532 |
| QUAMQUAM | cancan XVI quanquam (quan- quan) 1515 |
| QUATERNAM | caserne XVI carme XIII |
| QUATUOR | quatre XI quatuor 1835 |
| QUIETUM | coi XII quitte XI |
| QUINTANAM | quintaine XII quintane XVI |
| *RANUNCULAM | grenouille XII renoncule 1549 |
| RASATA | rasée 1529 rasade 1680 |
| RASUM | rez XIII ras 1429 |
| RATIONEM | raison X ration 1376 |
| *REBURSUM ⁵⁸ | rebours XII rebrousse XII |
| *RECENTARE ⁵⁹ | rechinser XIII rincer XII |
| RECIPIENTEM | recevant XI récipient 1554 |
| RECOLLECTAM | récolte 1561 récollette 1468 |
| RECOLLIGERE | recueillir XI recolliger 1377 |
| RECUPERARE | recouvrer XI récupérer 1578 |
| *REFUSARE | ruser XII refuser XI |
| REDEMPTIONEM | rançon XII rédemption XII |
| REDUCTUM | redoute 1616 réduit XIII |
| REGALATA | régalée 1420 régalaide 1798 |
| REGALEM | royal X régai XIII |
| RESPECTUM | répit XII respect 1374 |

⁵⁸ Cf. A. L. L., v, 234.

⁵⁹ Cf. R., xxvii, 204; Z. r. Ph., xxvii, 344.

The Semantics of Doublets

| | |
|-------------------------|---|
| RETORTUM | riorte XII retorte 1485 re- dorte 1556 |
| REVENDICARE | revancher XIII revendiquer 1437 revenger Neol. |
| RIGIDUM | raide XI rigide 1542 |
| RHYTHMUM | rime XII rythme 1520 |
| ROSARIUM | rosier XIII rosaire 1611 |
| ROSATUS | rosé XIII rosat XII |
| ROTAM | roue XII rote 1560 |
| ROTUNDAM | ronde XII rotonde 1556 |
| *ROTULARE ⁶⁰ | rôler 1690 rouler XII |
| *ROTULATA | roulée Neol. roulade 1622 |
| ROTULUM | rôle XII rotule 1541 |
| RUGINAM | rouanne XIII rugine 1580 |
| RUGIRE | bruire XI rugir XII |
| RUGITUM | bruit XII rut 1609 |
| RUPTAM | route XII raout (rout) Neol. |
| RUPTURAM | roture XII rupture XIV |
| *RUSCAM | ruche XIII ruche XVIII |
| RUSTICUM | rustre XIV rustique 1362 |
| SACRAMENTUM | serment XI sacrement IX |
| SALVIAM | salée XIII salade XIV |
| SALVIA | sauge XIII salvia Neol. |
| SAPIDUM | sade XIII sapide XVIII |
| SAPONARIAM | savonnière XIV saponaire 1798 |
| SARCOPHAGUM | cercueil XI sarcophage XIV |
| SCABINUM | échevin XIII scabin XVI |

⁶⁰ Cf. M-L., 7396-7.

| | |
|---------------------|--|
| SCALAM | échelle XIII escale 1539 |
| SCALARIVM | échallier XIII escalier 1564 |
| SCALJA (Gothic) | écaille XIII écale XII |
| SCANDALUM | esclandre XII scandale XVI |
| SCARP (Germanic) | écharpe XI escarpe XVI |
| SCELLAN (Germanic) | escalin XIV schelling Neol. |
| SCHAH | échec XII schah XVIII |
| SCHOKKEN (Germanic) | choc 1539 choque 1680 |
| SCINTILLARE | étinceler XII scintiller XIII |
| SCROFULAS | écrouelles XIII scrofules 1545 |
| SE | se IX soi XII |
| SECANTEM | sciante XII sécante 1542 |
| SECATOREM | scieur XIII sécateur Neol. |
| SECULARIVM | séculier XII séculaire 1550 |
| SENIOREM | sieur XV seigneur IX |
| SEPARARE | sevrer XI séparer 1314 |
| SEPIAM | sèche XII sépia XII |
| SERICAM | serge XII sérieque Neol. |
| *SETINATA | satinée 1690 satinade 1718 |
| SIFILATA | sifflée XII sifflade XVI |
| SIGILLATA | scellée XI sigillée 1609 |
| SIGNUM | seing XII signe XII |
| SIMULARE | sembler XI simuler XIV |
| SINGULAREM | sanglier XII singulier XII |
| SINISTRAM | sénestre XI sinistre XIV |
| SINUS | sein XII sinus 1541 |
| SIXTA | sieste 1630 sexte 1611 six- te XVII |
| SKINA (Germanic) | échine XI esquine 1690 |
| SKOT (Germanic) | écoute XV écot XII |

The Semantics of Doublets

| | | |
|------------------------|---------------|------------------------------|
| SKOPA (Germanic) | écope 1413 | escope Dial. |
| SLAVUM | esclave XIII | Slave XVI |
| SODA (English) | soude 1527 | soda Neol. |
| SOLLICITARE | soucier XIII | solliciter 1332 |
| SOLIDARE | souder XIII | solder 1723 |
| SOLIDATUM | soudé XIII | soldé 1723 sol- dat 1549 |
| SOLIDUM | sou XII | solide 1529 solde XIII |
| SOLUM | seul X | solo 1703 |
| SONATA | sonnée XI | sonate 1718 |
| SORTEM | sort XII | sorte 1452 |
| SPATHAM | épée X | espade 1747 spathe 1798 |
| SPATHULAM | épaule XI | spatule XIV espa- le 1647 |
| SPECIEM | épice XI | espère XIII |
| SPINULAM | épingle XIII | spinule Neol. |
| SPIRITUM | esprit XII | spirite Neol. |
| STAGNANTEM | étanchant XII | stagnant 1611 |
| STAGNUM | étain XII | tain 1694 |
| STAKKA (Gothic) | attacher XI | attaquer 1590 |
| STALLUM | étal XI | stalle 1611 |
| STAMEN | étain XII | estame XIII |
| STAMPAM | estampe XIV | stampe Neol. |
| STARE | éter X | ester X |
| STATICUM | étage XI | stage 1680 |
| STICH | astic XVI | estèque XVI |
| STIPULAM ⁶¹ | éteule XII | stipule 1798 |

⁶¹ Cf. M-L., 8265.

| | |
|-----------------------|--|
| STIPULARI | étioler 1704 stipuler 1325 |
| STOC | étoc XII estoc XII étiau 1611 stock Neol. |
| STOREAM | estère 1723 store 1676 |
| STRICTUM | étroit XI stricte XVII stret- te 1590 |
| *STUPPATA | étouffée 1752 étouffade 1835 étuvée XV |
| SUBVENIRE | souvenir XI subvenir 1539 |
| *SUCCUT[ERE]+ATA | secouée 1539 secouade XVI |
| SUFFLATATA | souffletée 1549 soufletade 1650 |
| SUPERANUM | souverain XI soprano 1781 |
| *SUPERCARRICAM | surcharge 1512 subrécargue 1704 |
| SUPERFINUM | surfin Neol. superfin 1704 |
| SUPERSALTUM | sursaut XII soubresaut 1409 |
| SURGERE | sourdre XII surgir 1548 |
| SUSPICIONEM | soupçon XII suspicion XII |
| SYRINGAM | seringue XIII syringa 1798 sé- ringa 1718 syringe Neol. syrinx Neol. |
| TABULAM ⁶² | tôle 1842 table XI taule Neol. |
| TACTUM | tac XVI tact XIV |
| TAENIAM | téhie XVII ténia XV |
| TAIKKA (Gothic) | tache XI tacque XVII |
| TALIATA | taillée X taillade 1532 |
| TAPPO (Germanic) | tapon 1382 tampon 1534 |

⁶² Cf. A. L. L., vi, 118.

The Semantics of Doublets

| | |
|--------------------|--|
| TARGA (Germanic) | targe XI tarque 1542 |
| TAXAM | tâche XII tasque XIII taxe 1539 taux 1366 |
| TAXARE | tâcher XIII taxer XVI |
| TE | te X toi XI |
| *TEL[A]+ETTA | toilette 1479 tellette 1352 |
| TEGULA | tuile XIII tuque (Marine) té- gule Neol. |
| TEMPERARE | tremper XII tempérer XII |
| TENOREM | téneur XIII ténor 1762 |
| TENSIONEM | tenson XV tension 1580 |
| TEPIDUM | tiède XII tépide Neol. |
| TERRATA | terrée XII terrade Neol. |
| TERRITORIUM | terroir XIII territoire 1385 |
| THECAM | taie XVI thèque Neol. |
| THYRSUM | trou dial. torse 1676 thyrsé 1490 |
| TIBIAM | tige XI tibia 1588 |
| TINGEL (Germanic) | trangles 1611 tringles 1328 |
| *TIRACULARE | trailler 1486 tirailler 1550 |
| *TIRARE | tirée XI tirade 1550 |
| TOK (Germanic) | toquée XV toccata XVIII to- quade Neol. |
| TOK (Germanic) | toucher XI toquer XV |
| TORF (Germanic) | tourbe XIII turf Neol. |
| TORGOMAN (Turkish) | drogman 1564 trucheman XII |
| TORQUERE | tordre torquer |
| TORQUES | torche XII torque XII |
| *TORS+ARE | torser XI trousser XI |

| | |
|--------------------|---|
| *TORS+ATA | torsée XII torsade 1835 trousse sée XI |
| TORTAM | tourte XIII tarte XIII |
| TRANSITUM | transe XII transit 1663 |
| TRIMODIAM | trémie 1412 trémue 1395 |
| TRIPALIUM | travaux travaux |
| TROTTON (Germanic) | trottée XII trottade Neol. |
| TROVATOREM | trouveur 1519 trouvère XII troubadour 1575 |
| TUNNELLUM | tonneau XII tunnel Neol. |
| TOTUM | tout IX toton 1611 |
| TYMPANUM | timbre XII tympan XII tym- panon 1680 |
| UMBILICUM | nombril XII ombilic 1556 |
| UNGULAM | ongle XI ongule Neol. |
| UNGULATA | onglée XIV onglade XVI on- gulée 1835 |
| UPUPAM | houppe 1409 huppe XII |
| VAGINAM | gaine XIII vagin 1677 |
| VALENTEM | vaillant XI valant XIV |
| VALLEM | vau XII val XI |
| VARIOLAM | vérole XIII variole XIV |
| VENTOSAM | ventouse 1314 venteuse XII ventôse 1794 |
| VERMICELLI | vermisseau XIII vermicelle 1675 |
| VERSUM | vers XI verso 1718 verse 1762 |
| *VERSATA | versée 1540 versade 1677 |
| VERTIBULAM | vervelle XII vertevelle XIII |

The Semantics of Doublets

| | |
|------------------------|---|
| VETULUM | vieil vieux |
| VIATICUM | voyage XI viatique 1470 |
| VICARIUM | viguiier XIII voyer XI vicai- re XII |
| VIGILIAM | veille XII vigile XII vigie 1722 |
| VIGILANTEM | veillant XII vigilant XVI |
| VILLA | ville X villa XVIII |
| VINDICARE | venger X vendiquer XV |
| VIPERAM | guivre XI vive XIII vipère 1314 |
| VIRGAM | verge XI vergue 1369 |
| VIRTUOSUM | vertueux XI virtuose XVII |
| VITRUM | verre XII vitre XIII |
| VOCALEM | voyelle XIII vocal XIII |
| VOLUTAM | voûte XII volte 1550 |
| VOTARE | vouer XII voter XVII |
| WARANTUM | garant XI warrant 1671 |
| WRACK (English) | varec XII vrac 1435 |



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